

*To Hen. I. King*

*A greene Forest,*  
*or a naturall Historie,*  
**Wherein may bee**  
**scene first the most**  
**sufferaigne Vertues**  
**in all the whole kinde**  
**of Stones & Mettals:**  
**next of Plants, as of**  
**Herbes, Trees,**  
**& Shrubs,**  
**Lastly of Brute Beastes, Fowles,**  
**Fishes, creeping wormes &**  
**Serpents, and that Alpha-**  
**betically: so that a Table**  
**shall not neede.**

**Compiled by John Maplet, M.**  
**of Arte, and student in Canabridge:**  
**entending hereby ꝑ God might**  
**especially be glorified: and**  
**the people furthered.**

Anno. 1567.

**Imprinted at London,**  
**by Henry Denham.**





To the Right Honourable,  
Lord, Lord Thomas, Earle of Sussex,  
Viscont Fitzwalter Lorde of Egremont,  
and of Burnell, Knight of the most  
Noble order of the  
Garter,  
Iustice of the Forrestes & Chales, from Trent  
Southward, and Captaine of the Gentlemen  
Pensioners, of the house of the,  
Queene our Soueraigne  
Ladie,



Athyllus, he of  
Samos (moste  
honorable Lord)  
was one whiche  
the Poet Anacreon  
sang alwayes of, minding  
him in euery song for a certaine  
concept of worthinesse which he  
thought was in him : Likewise  
Ligurinus was alwayes one at  
A.ij. the

The Epistle

*the ende of Horace his pen and  
mouth. And as a report goeth  
(and many Romaine Histories  
shew the same) Numa & Ser-  
uius are by Poets commended,  
vp to the Orbes of the Firma-  
ment or Skie : where they saye  
they liue as they list: whose bread  
is Nectar, and drink Ambro-  
fia, a sugred and confect kinde of  
Wine, which is serued oute in a  
faire Goblet or Cuppe by a faire  
waiting Boy named Ganime-  
des. These Poets figured here-  
by (most Honorable Lord) that  
any of the nine Muses, whatso-  
euer*



Dedicatorie.

ever kinde of Harpe they vsed,  
it should be strung and tuned so  
that it mought reach to Diates-  
feron, the onely note of Noble  
mens commendation. And so doe  
I gather, it is best vsed. I here-  
upon nowe wishe that although  
Anacreon be gone, I had yet his  
Harpe: for then would I now set  
and tune it many Notes higher  
than euer could be in the prayse  
of Bathyllus, or Horace in the  
testimonie of Ligurius: For I  
would vse it to recognize and re-  
gester the memoriall of Yours  
such absolute Vertues. But sith

A. iij.

this

The Epistle

*this Harpe is denied me: and the  
verie Instrument which I nowe  
sound of, is not as I would it were,  
my intent notwithstanding and  
not my possibilitie is to be consi-  
dered. Yet rather then I should  
haue shewed nothing at al of bet-  
ter testomonie of my good will to-  
wards your Honor, this shall suf-  
fise me (vntill hereafter I may do  
better) to vse so simple a sound.  
And if so be I could worthilye cō-  
mende you (as those Poets did  
Numa and Seruius) to highe  
Olympus: you should surely by  
such our meanes come by some of  
their*

Dedicatorie.

*their Iuncketts that they haue:  
But this would I rather be done,  
by message had to and fro from  
these (which way Hercules v-  
sed with Hyla Thiodamant  
his Sonne: Apollo with Hya-  
cinth: Diana with Hyppoli-  
tus:) then that you enioying the  
presence of those, our Countrie  
should lacke you, such hir orna-  
ment and beautifying. Therfore  
for their better remembrance of  
you, I will do so much at the least  
as to signifie vnto them your cog-  
nissance the faire bright Starre:  
which besides that, bath his hid*

*A.iiij.*

*signi-*



The Epistle

signification. But to leaue these:  
and although Typhis and Iason  
be bolde: yet I hope (moste  
Honourable Lorde) I haue not  
theirs, but Vatienus his face.  
Whose simple Treatise of mine,  
when I was excited to bestow it of  
your Lordship, I straight wayes  
gathered with my selfe that you  
were not Licinius the Empe-  
rour which was malicious toward  
the learned: neither yet Britan-  
nion, an vtter enimie to the mo-  
ther Science, and hir daughter  
Discipline: neyther yet Va-  
lentinian: but rather contrari-  
wise

Dedicatorie.

wise Iulius Cæsar, excelling  
both in Martiall prowesse, and  
also serious after the inquisi-  
tion of good Discipline: or else  
Iulianus: or Marcus Aure-  
lius. Which small gift of mine, if  
your Lordshippe take in good  
worth: I shall be encouraged af-  
ter a while to enrich these: and  
to attempt muche greater and  
better hereafter, so soone as I  
shall attain to a little more ripe-  
nesse. And thus ceasing to trou-  
ble your Lordshippe any more I  
make an end: desiring G O D to  
blesse you in all his giftes, both  
ghostly

The Epistle  
ghostly and bodilye : and to con-  
tinue you in long life and true  
Honour, to his glory: the helpe  
and assistance of others :  
and your owne, and  
endlesse comfort.

Amen.

Your Honors humble Orator,  
John Maplet.





# The Preface to the Reader.



Whatsoever things (sayth Cardane) are of Natures tempering and dighting, either in the earth his closet or entrayles, or within the water (being all boide of feeling and mouing) may well bee deuided and sorted into these foure kinds: Earthes Liquors or Juices, Stones, Mettalles. Earthes, saith Dioscorides in his fift booke (as also the same Authoz abouesaide) haue their difference eyther in colour, in smell, in sauour, or else otherwise in other their vse & purposes. Proper or pertinent to earths are many & sundrie kinds and sorts, as those which either are in house with them, and fare as they fare, as Sande, which Plidoze nameth the lightest earth, as others: or those which are neuer absent from the earth but are intermedled with the water, as Alume, which of some is called the earth his salt, as salt it selfe and such like. In earthes are diuers dispositions and farre diuers effects (which thing Dioscorides pursueth abundantly) there are also reckned diuers names of diuers kinds: as that of Eretria a famous Citie in the Ile of Eubea, hath his sett and disposition of colour and shew ashie like, and is in his kinde in operation a soze binder, besides this marueilously colde. And that that is plentiful in Chium in Eubea also (for there is of this name besides this, two moze, one a Citie of Caria, and another in Rhodes by Triopia) in effect and working

### *The Preface.*

is farre otherwise, which being applied or vſed in medicine, drieth vp and burneth. The like diſſent is in porcions of ground with diuers Inhabitants of oppoſite quarters & Climates, which by commō name they cal earthes, as in Samia is a moſt tough earth like to that natural Lime which is called Bitumen. But let vs come to Brimſtone which is the father of Mettals: as Mercurie or Quickſiluer their Mother. Brimſtone ſaith Harmolaus in Greeke is called Theion. Iſidoꝛe will haue it called Sulphur, for that it ſoone renneth on fire. It groweth (as they both agree) in the vles of Aeolia betweene Sicilie & Italie: that is beſt that groweth in Melus a towne of Theſſalie which Micius the Athenien captaine, wanne by ſamithing the inhabitants: Further, it groweth within the Hilles of Neopolitane, companions of thoſe which be called Leucogei. Harmolous ſaith, that there be foure kindes heareof. The firſt which is called Apuron line Blume, & this is ſolide and moſt maſſey: almoſt on clottes, which kind onely Phiſicians vſe. The ſecond which is called Boſlus a lumpe like mettall. The third is called Egula vſed commonly of Fullers to make their wull and yarne whight. The fourth which is called Cauton which they vſe in the wicke of Lampes of Oyle & Candelſ. Thus much of this.

Quickſiluer in Greeke is called *υδραργυρος*, it is as Cardane ſaith, a certaine water made thicke not by heate, bycauſe it is not hardened, neither by colde, for then ſhould it be eyther in the ſtone his kinde or elſe in the mettals: but with moſt thinne and pure yearthie parte. Whereby it commeth to paſſe, that it is ſo heauie, ſo cold, ſo bright and cleare, ſo liquide or renning. It is rather mingled or tempered after a certaine ſorte, & that his owne, then congeled or compounded, for as much as it is both liquide and fluxible. The reaſon he ſheweth why this kinde, (as is alſo the water) are in figure round: for that they reſuſe

## *The Preface.*

in their fellowship brought oꝛ any mixture of yearth.  
It sercherh & seketh to the very bottom of ech thing.  
It is foꝛ his rawe mixture, of some called metal In-  
concret. And as it is with y<sup>e</sup> which dissolueth, then  
when it vanissheth away, and doth not vanish till it  
be dissolued: in like soꝛte doth this (but moze pꝛinci-  
pally, all metalles) which doe endure well till that  
they be molten. Dioscorides saith, that this Quick-  
silver is most found in silver quarries oꝛ mines: & is  
then found whe<sup>n</sup> Silver is digged by: some wil haue  
it founde in Mines by it selfe. It is best of all pꝛe-  
serued and kept in those vessels that be of Glasse, of  
Leade, oꝛ of Tin and Silver. All other matter of  
whatsoever kinde it is of, it eateth thꝛough & flow-  
eth foꝛth. It is a deadly drinke overlading & bꝛea-  
king in sunder the inwarde partes with his waight,  
in remedie wherof many haue taken foꝛth with Wine  
and Wormewood, and haue bene holpen.

But nowe to the second part of our first & foꝛmer  
deuision. Liquozes oꝛ Juices be Dyles, wines, and  
whatsoever else is watꝛie oꝛ of y<sup>e</sup> water & airc. They  
be called Liquozes, foꝛ eyther being actually moiste-  
ned, oꝛ else by powꝛe & possibilitie. ¶ But now let vs  
speake somewhat ingenerallꝝ (as we haue of the o-  
ther two) of stones, which supplied in our first deu-  
ision, the third roimeth. Of Stones some be moze base  
and common: other some moze Pꝛecious and rare:  
but the common Stone hath his name and vocable  
(if I may so say) hurtfoote, foꝛ that it is in mouing  
from place to place & iourneying the footes pain and  
griefe. The common stone hath almost infinit kinds  
which offer themselues euerie where, and therefore  
to speake of them particularly, oꝛ in seuerall soꝛt,  
it were both tedious and without delight: we  
mought therefore so haue soꝛted Stones that wee  
mought haue made some of them both base, and com-  
mon: other some base, but not yet common: lastly of  
all some neither base noꝛ common but altogether rare  
and



### *The Preface.*

and precious. Of the first sort are all these that are so plentiful with vs and without estimation : of the seconde sort is the Pumelle concrete of froth as *Asidoze* witnesseth, verie colde of nature and in working so colde as he sayeth, that it being cast into a Hoggeshead of wine and continuing there a while taketh from the wine his natural heate. Of the last and chiefest sorte are all such as are of greatest price, & for mens estimation spent on them, called *Gems* or *Jewels*: as is that which they call *Dionysius* stone in spots ruddie: and be speckled round about, as that of *Phrygia*, in colour swaine : in waight heauie : in vertue hid and secret : as that of *Arabie*, as white as *Iuorie*: without spot or specke : as likewise the *Sanguinarie* which in Greeke is called *Amatites* which being well chased and rubbed, bleedeth. After this sort it hath pleased Dame Nature thus to dally in eche kinde, thereby to shewe hir cunning. But now let vs go to the last part of our deuision. *Mettalles* and those of the mettallick sort, sayth *Cardane* lie close for the most parte in Mountaines, in maner like to the bzaunch or body of a tree : and are nothing else but the earths hid & occult Plants, hauing their roote, their stock or body, their bough & leaues, & be in all these partes proportionally disperfed : further he sayth, that both *Stones* and *Mettals* haue these foure partes as those that be necessarie to their being and increase : a Roote, Barcke, substance, and vaines. The Stone his Roote sayeth he, is eyther some other Stone out of the which it groweth, or else the earth : & *Mettals* Roote is eyther *Mettal*, or some thing *Mettallick*. Their rinde or barck saith he, doth differ manifestly fro y rest of their substance, both in outward place and hardnesse. Their vaines doe appeare manifestly. But thus much shall suffice vs to haue spoken of the whole as concerning diuision. Now let vs come nigh eche of them, and especially touch the best of them, leauing the rest, forasmuch

## *The Preface.*

much as it is our purpose not to seeke in all things what may be saide of all, but especially and principally to see what is in them especiall and principally. And therefore we were about to haue named this our Booke the Hegemonie, of Natures three middle Daughters: For that in them all, that is sought forth, than the which there is nothing better, nothing more excellent in all the whole kinde: For such is  $\S$  Greeke word, Hegemonia, as if you would say Principatus: The best and chiefest of the whole. Those other two, that is Yearthes and Liquores, we purposedly omit: onely couetouse to bestowe and employ in this first Booke (but as briefly as we can, and in order as chaunceth) our trauaile and diligence in inquisition after Stones and Mettals: not that which I would, but that which I may for my pooore skill & knowledge: not to teach or shew the learned, howe in this point Nature hath wrought (for that were as the proverbe is,  $\S$  How to Minerua: ) But to recorde & repeate in maner of Storie, with the residue of men simple & plaine: And I cannot tell how it may somewhat helpe those that be learned also, If they shall espie and consider but the effect and prooffe of these. I therefore desire a Reader not learned, but vnskillfull: yet rather learned then immoderate.

For the one wilbe an impudent rayler: the other although hee findeth fault, yet shal a man haue him reasonable able herein to stay himselfe. Thus much of this Preface, nowe to the residue of our matter.

## *Farewell.*

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*Our Chiefest Authors herein.*

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Ælianus.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Ausonius.	Plinie.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar <sup>9</sup> .	Theophrast.
Isidore.	V olateranus with
Iorach.	others.
Laurentius Lippius.	

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*Pfalme. 104.*

*O Lord howe meruellous are thy  
woorkes: in wisedome hast thou  
made them all, the earth is full  
of thy riches.*



A pleasaunt Discourse with 1  
the chiefe kindes particu-  
larlye of *Precious Stones*,  
Plants, Beastes, & Foules,  
after the order of the Alpha-  
bet, neuer heretofore  
in Print.

The first Booke.

*Of the Adamant Stone.*

**T**he Adamant is a Stone of Inde,  
small and rare, in colour like to Iron,  
but in cleare reflection and representa-  
tion of image moze Christall like: It  
is founde in bignesse of a Walnut, and neuer  
aboue: It yeeldeth oz giueth place to nothing,  
neither is it heat by yron oz fire. Wherfore the  
Greekes call it *Fickleforce*, so that it can not be  
brought vnder. But whiles it is inuincible oz  
can not be wonne that way: yet notwithstanding  
with the warme and freshe blood of the  
Goate, it breaketh and rineth in sunder. It dis-  
fereth from the Lode Stone so that the Ada-  
mant placed neare any yron, will not suffer it  
to be drawen away of the Lode Stone. Dia-  
corides saith that it is called the Stone of re-



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## The first Booke,

consiliation and loue: for (saith he) that woman that hath withdrawn hir loue from hir husband, by this, is brought to loue him anew: yea, it goeth furder: for it is said to giue prouise whether she be chaste or no: for if she be say they, she shall whilest she is in sleepe embrace hir husband through the working of this stone, if not, she shall sleepe and go back from him.

### *Of Alabaſter.*

**A** Labaſter, as saith Iſidore, in his .xvi. booke and fiſt Chapter, is a white kinde of ſtone dier, and beſpotted among with diuers & ſundry colours. Hereof are made veſſels to keepe and containe all Ointments vncorrupt, where in they be moſt purely and ſafely preſerued. It groweth about Thebis and Damascum, and eſpeciallye that which is whitest. But the best of this kinde is brought from Indie. It being bozne about one, say ſome, keepeth him in amitie and charitie with all men.

### *Of the Amitiſt.*

**T**he Amitiſt alſo groweth in Indie: It is Princes among thoſe Gemes that be Purple coloured. Diaſcorides ſayth, that there be ſiue kindes thereof: but that which is Purple coloured, hee reckoneth the chiefeſt. His force



by vertue auaileth against drunkenesse, it keepeth a man waking, and driueth away ill cogitations and thoughts; it sharpeth the vnderstanding. And is also one of those soztes that is easie to engraue in.

### *Of Achates.*

**A** Chates is a kinde of Gemme, but black in colour, enterlined here & there with white vaines: and it is called Achates of a certaine flood of that name in Cicilie, about the which flood this Achates was first found. There is a certain kind hereof seene sometimes in Crete as Diascorides witnesseth, hauing strokes on eche side like to blew vaines. There is another kinde in Indie bespotted on euerie parte with spottes like blood. That of Crete is said to make a man gracious, and to bring him in fauour. That of Indie is good for the eiesight it remedieth venome, and being put into the fire is odoriferous.

### *Of the Stone Albeston.*

**A** lbeston is a stone of Archadie, in yron colour, hauing gotten his name of the fire, so that it being once set on fire, can neuer after be quenched or put out: Whereof in olde time was built that kind of worke Mechanicall,

B. y.

call,



## The first Booke,

call, whereas the Gentiles being once taken in sacriledge, dyed. Isidore sayth in his. xvj. booke, that in a certaine temple of Venus there was made and hong bp such a Candlesticke, wherein was a light burning on that wise, that no tempest noz storme could put it out, & he beleueth that this Candlesticke had somewhat of Albiston beset within.

### *Of the stone or Gem*

Alabandine.

**T**he Gem Alabandine, as sayth Dioscorides, had first his name of Alabanda, a countrie in Asia, whose colour sayth he resembleth the Hearbe Calcedonie: but it is somewhat more rare and in colour cleare.

### *Of the precious stone Absistos.*

**A**bsistos is black, marvellous waightie, bestroked and beset with red vaines: This being once heate, keepeth hote seauen whole dayes after, as Isidore recozdeth.

### *Of Amatites.*

**A**Matites is that kinde of Gemme, that touching a mans Vesture or Garment, it maketh it able to resist fire: so that it being afterwards cast into y<sup>e</sup> fire hath no power to burne,  
but

but thzough the fires bzightnesse becommeth moze bzight it selfe. Thus saith Isidore in his xvj. booke.

## *Of Argirites.*

**A**Rgirites is a kinde of Gem, that in colour and shew is like to Silver, giuing also apparence of golden coloured Grauell, his figure oz foyme is foure square : his vertue such as the Adamants is. The Mages suppose that it had this name of his power oz abilitie in bzideling and keeping in perturbations and troubles.

## *Of Asterites.*

**A**Sterites is a Gem: but white, keeping close within it selfe light, and sheweth it forth but little, even as the Starre doth : but to hym that beholdeth it thzoughly, it sheweth him the Sunnes manifolde reflexions.

## *Of Astrion.*

**A**Strion is a Gem, founde first in Indie, of verie nigh consanguinitie with the Chrystal, in whose Centre oz middle point : as saith Dioscorides, a certaine light is sene shining, without reflexion much like to the Moone. The same Autho<sup>r</sup> also thinketh that this light that it hath, it taketh of the starres, against y<sup>e</sup> which

## The first Booke,

It is helden.

### *Of the Berill.*

**B**erill is a Stone rare, but not so precious, for it alone groweth in Indie: it is founde greene like to the Smaradge. It is first found also raw and rude without eyther good looke or pleasant shewe, but after wards it is better polished of them of Indie, and they vse to polish it in maner and forme of Angle or Corner, to the intent that through þe dulnesse of his olone colour, this maner might shew some glittering the light hauing his stay in euerie eche corner: Some say, they fashon it at the first, seauen cornered: and otherwise they say it shimmereth not. There is also another kinde of Berill, which of the Greeke worde is called *Golden Berill*, as sayth Diascorides, whose interchauged greene colour resembleth almost the wan and yelow colour of Golde. They say that this being bozne aboute a man, and being put now and than to his eies, kepeth a man out of perill of his enemies.

### *Of Brasse.*

**B**rasse is a kind of mettall, one of those seauē that are compounde of Wymstone & Quicksiluer; and is called Es of the Ayres resplendent thing:



thing: The **Brimstone** that is proportionally wrought in this (as in all other Metalles) is most earthie, nothing pure, hauing his colour red and as it were burned: **Quicksilver**, it hath but meanelly, grosse also and nothing subtile. Yet this kinde of Mettall being well purged & scoured, sodden also and washed from all his infections may be made regular, & brought to what point you will. Of all other Metalles, this is most soundable for his shrill and harde noise: With this therfore, as that which was most plentiful in y<sup>e</sup> former time, they eared and filled their ground, but after that Iron and the residue of Metalles by succession were found, this kind ceased in that and such like vses. So euen as the yeares chaunge: so also doth things themselves chaunge, as well and wisely sang the Poet.

### *Of Calcedon.*

**C**alcedon, is a kind of stone pale and wan, of dull colour, almost a meane betwene the Berill and the Iacinth. It hath three onely kinds: whereof euery one of them is almost impossible to be grauen in. It being well chafed and warmed will draw to it, a strawe or a rushe. It is as they say, the Lawyers and Orators friend, and others who pleade causes.

The first Booke,  
*Of Ceraunium.*

**C**eraunium is a stone like to the Christall, bespotted with blew, and is found in Germanie: There is another of this founde in Spaine firelike and like to a flame: his sufferaigntie is, that being safely and chastly bozne aboute a man, kepeth him safe and p̄serueth him from Thunder and Lightnings, likewise the house wherin he is: and is otherwise effectuous to bzing a man in sweete sleepe.

*Of the Corall.*

**T**he Corall groweth in the red Sea, and so long as it is and hath his being in the waters, it is a kinde of Wood, but by and by after that it is taken forth of the water and cometh into the ayre (and his reach) it hardeneth, and becommeth a stone. His boughes vnder the water are espied white and tender: and being by chaunce through holdefast Nets in part or parcell brought to lande, chaunge also their colour and become red, and for their feeling, are as hard stones. Isidore in his. xvi. booke. The Mages reporte that it resisteth Lightnings. Therefore euen as much worth and of estimation as is the precious Margaret, that, that cometh from Indie, so much worth and in estimation.

matiō, likewise is the Coral w<sup>h</sup> them of Indie. Hereof are said to be two onely kindes, the one red & the other white: this last is neuer found in bignesſe & in length more than halfe a foote: that other often bigger and longer. They ſay that it is of power to rid vs from all diueliſhe dreames and pieuiſh fantasies.

### *Of the Cornellis.*

**T**he Cornellis is one of thoſe ſortes that be ſomewhat rare alſo, but not ſo p<sup>re</sup>ciouſ, and is in colour red almoſt like to the Corall. It being hong about the neck, o<sup>r</sup> wo<sup>rn</sup>e vpon the finger, is ſaid, in all kinds of reaſoning and diſputation, to appeaſe the partie that weareth it, and to keepe him from childiſh b<sup>ro</sup>wlings.

### *Of the Carbuncle.*

**T**he Carbuncle is a ſtone very p<sup>re</sup>ciouſ, ſo called fo<sup>r</sup> that (like to a fierie cole) it giueth light, but eſpecially in the night ſeaſon: it ſo warreth with the pupill o<sup>r</sup> the ei<sup>e</sup>ſight, that it ſheweth manifolde reſlerions. It hath as ſome ſay. xij. kindes: but thoſe moſt p<sup>re</sup>ciouſ that come nigh the Carbuncles nature: it is found in Libia.

### *Of the Criſtall.*

**The**



## The first Booke,

**T**he Cristall is one of those stones that shyneth in euerie part, and is in colour warrie. Isidore saith, that it is nothing else then a congeled Ice by continuance frozen whole yeares. It groweth in Asia and Cyprus, and especially upon the Alpes and highe Mountaines of the North Pole. It engendzeth not so much of the waters coldnesse, as of the earthinesse mirt withall. His proprietie is to abide nothing in qualitie contrarie to it selfe: therefore it is delighted onely with colde

### *Of the Chrusopasse.*

**T**he Chrusopasse is a Stone of Ethiope, which in the day light shimmereth not, but in his qualitie lieth hid: In the night time when darcknesse ariseth, it then bewrayeth his owne and peculier qualitie. In the night time it is flamelike, in the day time yelow or wan.

### *Of the Diamond.*

**T**he Diamond is one of those that be counted something precious, it is in colour almost Chzistallike but somewhat more resplendishing, and is as good (if it be of any bignesse) as a looking glasse. Iorach calleth it an other eye: such certaintie & truth giueth it in things done in his presence.

## *Of the Dionise.*

**T**he Dionise is black or rather browne, all bestrowed with bloudie strokes or baines. It being put saith Isidore in *Wines*, maketh them fragrant, or wel smelling, and is thought to his smel or sauour to remedie Dzonkenesse.

## *Of Dracontides.*

**D**Racontides as his name also mentioneth, is plucked forth of the heade or braine of a Dragon, which onely is in bright and fierie colour (as sayth Isidore,) as long as it is come by, the Dragon being aliue: wherfore the Magges skilled in this point, cut it forth out of the Dragon his braine, he being by meanes cast in to sleepe. The moste bolde and aduenterous men, are said, to seeke out the lurking holes of the Dragon, and whilest that the Dragon is from home, these men bestrew his Lodge with certaine Graine, which being receiued of the Dragon, bringeth him into a deade sleepe. And whilest they haue thus brought their purpose to passe they rippe in sunder the noddle of his head to take forth the Gem, and after that sow it by againe and so depart.

## *Of Dradocos.*

Dradocos

## The first Booke,

**D**Radocos is a kinde of stone verie pale, yet as shinning withall, as the Berill. It is saide to bring to a man feare of Diuels and other straunge thoughts fantasticall: It being applyed and layde vpon a dead man, loseth his operative vertue. Wherefore they call it, the holy stone, for that whereas Death frequenteth or taketh, it bitterly abhorreth.

### *Of Echites.*

**E**Chites is a stone both of Indie and Persia, which in the shore and Sea bankes of the Ocean, in the verie bosome of the Indian and Persian Sea, it is found: it is in colour Violet like: And there is a paire of them, Male & Female, and be most commonly found both together in the Eagles nest, without the which the Eagle can not bring forth hir yong: and therefore kepeth them, as most necessarie in this behalfe alwaies in hir nest. These stones bound to a womans bodie, being with childe, do hasten childe birth. And Iorach saith, that if any man haue these or one of these, and put it vnder that mans meate or trencher that he suspecteth to be in fault of any thing: If that he be guiltie, he shall not be able through this to swallowe downe his meate: If not saith he, he may.



## Of Efestides.

**E**Festides is in colour and Physiognomie verie shamefast and childish, which beeing had and caried about the stomack, or heart, keepeth a man safe from all perill and endamaing. Dioscorides sayth, that if it be helden against the Sunne beames, that then it is verie fire, but being thzowne into the water, it leaueth boyling, & by little and little waxeth very colde.

## Of Elutropia.

**E**Lutropia is a Gemme, in colour græne, or grassie, in part coloured and bespotted with Purple speckes & bloud coloured baines. This is a maruellous Juggler, for it wil cause things obiect to be presented to our eyes as it listeth. It being put into a Basen of water chaungeth to a mans eyesight the Sunne his beames, and giueth them a contrarie colour. Being also moued and beaten in the ayre, maketh to appeare a bloudie Sunne, and darkneth the ayre in maner of an Eclipse: and therefore it is called *Eloutropia* as you would say, the Sunne his enimie. There is of this name also a certaine Hearbe which Enchaunters & Witches haue oftentimes vled, and doe vse, as also that aboue  
said

## The first Booke,

said, whereby they haue mocked and deluded many, which by meanes and working of enchauntment, haue so dazeled the beholders eyes, that they haue gone by them inuisibly.

### *Of Ematites.*

**E** Matites is a stone somewhat ruddie, somewhat sanguine, found both in Affrick, in Indie and in Arabie : so named for that it resolueth & chaungeth oft into a bloudie colour : and is called of some stench bloud, for that it stoppeth his bent or course of flowing.

### *Of Enidros.*

**E** Nidros, is meane or small in bignesse, continually sweating or dropping, neither doth it for all this melt away or is lessened : of the which the Lapidare hath this note and tune as followeth.

*Perpetui fletus lacrimis distillat Enidros  
qui velut ex pleni Fontis scaturigine manat.*

Distilling drops and teares full oft  
That *Enidros* the Stone doth drop :  
Which as out of a Fountaine full,  
Doth alwayes runne and neuer stop.

And here question might be moued why it doth not vanish or wax lesse, through such daily flowing. The answer is for that his vertue

tue

the oꝝ woꝝking doth bind and thicken the aīre. that which is next to it, and so bꝛingeth it to his owne nature, part by part in his oꝝder.

### *Of Gagates.*

**G**Agates is of the pꝛecious soꝛt also, which was first found in Sicilie in a certain fload called Gagatus of the which it tooke his name: although that in Britannie, it is a good geast & somewhat common as Isidore saith: It hath two kindes, the one russet in colour, and the oꝛther black, this last easie to be fiered, and as smokie as Frankinsence. It being left in the place where Serpents bꝛæde, dꝛiue them cleane away. And Dioscorides saith, that this being put into y<sup>e</sup> dꝛink of a Maide oꝝ Virgin will easilꝝe giue you iudgement whether that she be a true and right Maide yea oꝝ no. For saith he, after that she hath dꝛunke of this and doth not anone after make water, but can continue, then take hir and esteeme hir a pure Virgin, and contrariwise, if she doe not continue and stay herein some season, iudge of hir otherwise.

### *Of Galactites.*

**G**alactites is a stone in colour ashie, in taste berie sweete & pleasant, which being pꝛes-  
sed



## The first Booke,

sed oꝝ grouned, yeldeth and giueth a certaine  
Milkie and watrish humoꝝ, as saith Isidore:  
This being kept in close, and shutte vp in the  
mouth, desturbeth and letteth the minde. Fur-  
der, it being bound to a Romans thigh, cau-  
seth easie deliuerance in childe bed.

### *Of the Gem.*

I Must needs before I iourney any further  
oꝝ hasten to other, somewhat speake of the  
Gem: foꝝ that we haue bene occasioned and  
shall be hereafter to vse it as the generaltie oꝝ  
notion of the name and stock in these kindes.  
It is called a Gem saith Isid. foꝝ that it shyneth  
and is smooth as the Gum. This hath his  
best beautifying in the varietie and interpla-  
ring of colours, & it is called precious, foꝝ that  
it is rare: all things that be rare are precious.  
Neither is it to be marueiled why eche Gem is  
precious, sith that al and singuler are not with-  
out their diuine vertue. Of Gemmes, some  
are found in the earthes vaines, & are digged  
vp with Metalles: some are cast vp to lande  
and brought thither from the Sea his bottom,  
and their place of generation is vnknown:  
other some are bred and found in the bodies &  
bellies of Foules, Fishes, Creatures & Beasts  
of the earth, Serpents and such as creepe my-  
raculously

raculously by God & prouident nature in their maner of working tasked. But in this kinde as in al others we must take heed of Sophistication: for to discern & iudge truely the right Gem from the counterfayted, is the significatio of a most cunning man. It hath bene seene that in stead of a Smaragde some haue had sophisticated and counterfayted Glasse: Wherefore let not colours deceiue thee: aswell greene to eyesight is the Glasse as the Smaragde, thou must take heede as the Poet biideth, much colouring is there and many deceits.

### *Of Gelacia.*

**G**Elacia is a Gem verte white, hauing the figure of shew, likewise the bignesse & quantitie of an Hailestone, and is of such excessive coldenesse that by no meanes of fire had and applied thereto it becommeth whote.

### *Of Geratites.*

**G**eratites is a kinde of stone black, but his vertue exceedeth and is aboue his colour: If any man carrie this in his mouth close, he may tell what euerie man thinketh of him: as sayth the Lapidare. It also maketh amiable and bringeth him into others fauour that hath it about him.

## The first Booke,

### *Of Golde.*

**G**olde is the heade of all other Mettalles, and is in the chiefeſt degree that Nature inſtituted Mettals by ripeneſſe and perfection at the laſt to come vnto: but euen as by ſtoppes and lets, partly by ſuch imbecilitie as is within vs, and about vs, partly by enuious & cleane contrarie diſpoſition of the Ayre and Planets in their Orbes, fighting and ſtriving with vs ſomewhile, & anone againſt vs: we be many of vs cut off before we come to olde age, the laſt degree of Nature, ſo that we can not attaine to this laſt, thzough ſuch our hinderances and impediments: ſo there is order and wayes to order in al Mettals from the firſt to the laſt, from the moſt vile and baſe, to the moſt precious & richeſt: which kinde of order and degree euerie Mettal although it were of the raweſt and baſeſt ſort, ſhould attain to in his due time, were it not for impediments and hinderances, either of colde and barraine ground, or for lacke of the Sunne his purifying and ripening, or for infection of ruſtie and copperous Mineralles being nigh neighbour to them: or for ſuch other ſtoppes, whereby they ſtoppe and ſtay, and ſo become groſſe for lacke of their naturall and firſt growth and tidineſſe in ripening. Iſido. ſayth



sayth that it is called Golde of the Ayze so; that  
 that the Ayze being stroked shimmereth the  
 more. It is naturall to all Mettalles that they  
 shine and looke bright; especially being moued  
 and helden in the light. The Hebrewes call  
 this Mettall *Ophar*, & Greekes *Chrysos*. Aristot-  
 le sayth in his fourth booke of Meteorozes, that  
 this kinde as all the rest procedeth and is com-  
 pound of Brimstone the verie subtillest and  
 red, and Quicksilver also as subtile, but white;  
 and this last verie smallie and proportionally.  
 Amongst al Mettals there is none more solide;  
 more compact then this is: and therefore it be-  
 ing put into the fornace doth not euaporate (as  
 other thinges doe) neyther doth it lose of hys  
 waight. It is more ductile & easie to be brought  
 to what poynt you will then any of the other.  
 For vpon a Stith with a Pallet it is brought  
 into most thin lease o; plate without rupture  
 o; breaking. There is nothing to looke to so  
 beautifull as this, neyther is there any thing so  
 pure. The Physitions say that it comforteth  
 and expelleth all superfluities in the bodie, and  
 is effectuous against the Leprosie. Likewise  
 his lease buried in wine maketh it auaylable  
 against diseases & consumption of the Spleene;  
 and other perturbations Melancholike. Like-  
 wise Incision o; Aculsion done with an In-

C. y.

Instrument

## The first Booke,

Instrument of Golde is better than of any other Metall or matter, for it kepeth the place of bstruction, free and cleare from yll smelling and rancoring. There is also a certaine vaine of the earth, or whether a man might call it a kinde of stone, easily digged by and broken, hauing the verie looke and face of Golde, and of some is the stone Arsenick, & is wrought as I thinke of Arsenicum, which also they call the golden earth. But this Arsenicum is double, one ashie colour, and the other as we aboue saide, in colour like Golde. The first is vsed to medicine, for it hath power to dissolue & to purge: And besides that, they say it is vsed to Dyntments depilatiue.

## *Of the Jasper.*

The Iaspair is a Gem verie Greene, like to the Smaragde, but of a litle more grosse colour. Isid. saith that this hath. xviij. seuerall kinds and he calleth it the Greene stone. That of Cypria, (saith Harmolaus) is more duskie coloured and grosse: That of Persia is like to the Ayze, for the which it is called *Acrizula*: That of Phrygia is purple coloured: There bath bene in auncient time seene a Iaspair in waight. xj. ounces. There is also in the heade of the Serpent Aspis found a litle stone  
much

much like to the Iasper of maruailous bertue, which some by cutting alway the first letter, haue called Aspis. It is thought to haue so many wayes in working as it hath kindes.

### *Of the Facinct.*

**T**he Iacinct is blew, and of nigh neighbourhoo with the Sapphire. This is a maruailous turncote, for that it doth conforme it self to all settes and dispositions of the Ayre, for being helde in the cloudie and darke Ayre, becommeth also cloudie and darke: and being in the bright and cleare Ayre, becommeth also both bright and cleare. It is taken to be medicinal, to giue vigour and strength to the lims, to encrease the sinewes, and to prouoke quiet and sound sleepe.

### *Of Fris.*

**I**Ris is a kinde of Stone Mathematicallye wrought, as being digged vp in some fire cornered, which at the first was found nigh the red Sea: but is now found in many places, as in Germanie, in Irelande, and in the North parts and quarters, and is of colour as cleare as the Crisfall. It is called Iris for likelode to the Rainebow, which being touched & stricken of the Sunne his beames, vnder any couert,



## The first Booke,

both represent and shewe both the figure and colours of the Rainebow vpon the wall next to it, and that oppositely as Dialcorides saith, It hath the same force and working that the Berill hath, but is not in quantitie so great.

### *Of Iron.*

**I**Ron in Latin is called à feriēdo Ferrum, for that through his hardnesse it strykeh, molifieth, and bringeth vnder all kind of metals. This kinde according to the manifolde difference of earthes and quarters of the earth. is diuersly called. It is engendred (as Aristotle sayth) of Quicksiluer verie grosse, nothing pure, vncleane and earthie: and of Brimstone also as grosse, as vnpure, as earthie. In composition whereof there is more of the Brimstone: so that through the temperature of cold which is in the Quicksiluer, of the drought and earth, which is in the other, it is so wrought & compact on that wise. Iron through bloud touching waxeth rustie, and getting within him, can scarcely, or not at al, be rid of it, corrupting within otherwise. Rust therefore is nothing else but a defaulte and an offence in the vncleannesse and impurenesse of any substance, whether it cometh eyther by fellowship and placing next to the earth, or through any ill qualitic

qualitie of mans bloud, or of moyst and infectious vapour. As Isidore recordeth. Of Iron Mans bloud is soonest reuenged, for that by nothing so soone, Iron is brought to his corruption. It hath a naturall amitie with the Adamant, which Adamant (as we befoze mentioned) draweth it to it, and this last followeth and obeyeth. Iron being polished is very like to Brasle. There is a certaine Iron which is for the most part white, which if it be buried a certaine space in a Vessel eyther of Wine or of Milke, remedyeth diseases in the Spleene, & is otherwise auailable. If you go to vse and wade no further, this kinde of Mettall is principall amongst the rest, which thing necessitie teacheth, and is the best prouise; which we also doe approue then, when as we are constrained and driuen to Weapon and Armourie: for without thys coulde wee neyther be quiet at home amongst our selues, neyther could we keepe off, from our Countrie borders and limits, other our outward enemies. Further (to stay our selues in things at home and not to seeke other) there could be no mans Arte practised, no commoditie had by occupation & science: further, not so much as the earth could be either sowen or reaped to any increase without this. Therefore in this behalfe it mought

## The first Booke,

be called all graine and fruites *Purse.*

### *Of the stone Kaman.*

**K** Aman the stone may well be called a turn-cote, for that it is now blacke, now white, now shamefast & blushing. And is in colours very diuerse, and therefore it is called Kama, as you would say in Greeke *Kauma* some kindled. It is found in hote places, and especially in those that haue good store of Brimstone and be sulphureous: as *Diascorides* reporteth. It helpeth sayth he the drop sic: and is easie to be engrauen and carued in.

### *Of Kabiates.*

**K** Abiates is cleare coloured, very lyke to the Cristall. It is thought being borne about one to make a man eloquent, to make him honourable, and to get and win him fauour. It preserveth one also from hurtfull and venomous Serpents, and cureth paine and griefe in the *Palw* and *Splene*.

### *Of Kalpophanus.*

**K** Alpophanus is a kinde of stone black, yet be painted with other colours, which being caried in the month is saide to clarifie y<sup>e</sup> voice, and to helpe them that be hearfe, as the *Lapidare*



dare witnesseeth.

## Of Lead.

**L**ead saith Aristotle, commeth and ariseth of **W**rimstone, both grosse, vnpure, & full of bregges: and of **Q**uicksiluer also, waterie, and in maner like to an humo<sup>r</sup>. **I**sidore sayth, it was called Lead at the first fo<sup>r</sup> that at the beginning with it was found fo<sup>r</sup>th and tried the Sea, his deapth and bottome. There are two sortes of Lead, the one white, & the other black: but the whitest is best, which kindes was first found in the Isles of the Sea Atlantike, But is now found in Lusitania and in Gallicia, & in many other places. It is found also in Mineries in maner like to Grauell and Sande, which afterwardes is sodden and molten to greater quantitie in fire and fo<sup>r</sup>nace. That other black Lead is found most in Cátabrie, whose origine o<sup>r</sup> being is after two sortes, fo<sup>r</sup> cyther it procedeth of a vaine by it selfe, o<sup>r</sup> else it groweth next by siluer, and ouercrosseeth his vaines with it. Therfo<sup>r</sup>e his first lyquo<sup>r</sup> running when as it is molten is almost **L**in: the second, in a maner **S**iluer: that which is then left and remaineth (adding also to it his vaine and so entemedled) becommeth black Lead. In Indie saith **I**sidore, there is neyther Lead

## The first Booke,

no: Masse of his owne, therefore it chaungeth  
for his owne Marchandise (as with Gemmes  
and Margarets) wherein it is most plentifull.  
In Spaine and Fraunce it is verie hardly be-  
wen out: In Britannie with verie much ease.  
Hermes sayth, that Lead being boyled, loseth  
with al other sound bodies and weakneth their  
hardnesse, as also it enfebleth the Adamant.

### *Of the stone Ligurius.*

**L**igurius, is a stone in colour lyke to Tin.  
It is engendred in the entrailes and privi-  
ties of Lynx the wilde Beast, and is of that  
vertue that it draweth to it any offall of chaffe  
or straw. It also helpeth paine in the stomack,  
and bewrayeth Venome or Poyson.

### *Of Lipparia.*

**L**ipparia is a Gem brought from the Syr-  
tes, sandie places and gravelled in the boz-  
ders of Affrick, next towards Egypt, whose  
propertie is to delight and inamour all kinde  
of beastes, with his looke or shew, unto y sight  
whereof they all hastily runne. Therefore the  
Huntsmen for those that they can not get by  
course of Greyhounds, or other kinde of Dog,  
they vse onely to come by them by means of  
looking in this stone, with the which sight they  
bring

bring them to them, as y<sup>e</sup> Lapidare reporteth.

## *Of the Lodestone.*

**T**he Lodestone commeth from Indie, and is almost Iron colour like. It is founde most rife amongst the Trogloditas people, in the furthest part of Affrick, beyond Æthiopia, who are saide to dwell in Caves, and to eate Serpents flesh. It draweth Iron to it, euen as one Louer coueteth and desireth another. The common people therfore hauing sometime seene this so done by secret and vnknowne working, haue iudged and reputed y<sup>e</sup> Iron liuely. There is another kind of Lodestone in Thessalie, that is of contrarie set and disposition, which will haue none of Iron, nor will meddle with it. But for the other that is reckned principall and best, which in colour is blew. Saint Augustine saith, that if any man put vnder any vessel eyther golden or of brasse, or holde vnder these any peece of Iron, and lay aboue the vessels or vpo<sup>n</sup> them this Lodestone, that euen through the verie motion or mouing of the Stone vnderneath, the Iron shall moue vp and meete with it as nigh as the vessel wil suffer at the verie top.

## *Of the Margaret.*

The



**T**he Margaret of all Gemmes, those which be in their kindes white, is esteemed the chiefest: as Isidore consenteth, with others herein. Which kinde he will also haue thus named, for that it is founde growing in the meate of certaine shell fishes, and those of the Sea, as in the Sea Snaille, and in the greatest Oyster, and such like as haue their shell. It is engendred of a certaine heauenly dewe, which in a certaine time of the yeare, both the Sea Snaille and the Cockle doe take and drinck vp. Of the which kinde of Stone certaine are called Vnions, for that by one and one, they be founde, and neuer aboue one: there be some of these also sene somtimes yelloe, but the other are the berie best.

### *Of the Mede.*

**T**he Mede is a precious kinde of Stone only found amongst the Medes, wherof it is so named, which Stone in some places there, is sene greene, in some other, black. It helpeth the Goute, mingled among with the Milke of a woman, new bearing a Sonne, and remedyeth the Phrensie.

### *Of the Melanite.*

**T**he Melanite is a Stone, which distilleth  
& droppeth that iuice which is verie swete  
and honie like : wherfoze it may well be called  
Melanite as you woulde say Honistone, and it  
is double coloured, on the one side it is greene,  
on the other side yellow.

### *Of the Mirrite.*

**T**he Mirrite is a Gem, both in taste and co-  
lour like to Myrthe, which being wong &  
pressed hard, giueth as pleasant a smel as Nar-  
dus or Spikenarde.

### *Of the Marble.*

**T**he Marble by Graeke worde and name is  
interpreted greene. There are Marbles in  
great and huge bignesse, and length : which  
are of many esteemed and had in reputation for  
their spottes and colours. The sorts and kinds  
of Marble are infinite : for not euery of them  
are heuen forth out of Rockes : but many be  
dispersed vnder the earth, as the Marble with  
the Lacedemonians, which is both grene and  
precious : So likewise that kinde of Marble  
which is called Ophites, which hath spottes  
like a Serpent, is much esteemed. Of Ophites  
two sortes are mentioned : the first white and  
soft, the other black and hard. There is ano-  
ther

## The first Booke,

ther kinde almost Corall like, found in Asia, hauing certaine blottes bespzent vpon it and about it proportionally. There is also a Thebane Marble dipped here and there, and dyed like in maner to golden dropes, and is found in a part of Egypt. There are other kindes also which breede and haue the very rocks to be their shop houses, as y Marble in Corinth, wherof whole Pillars and great Beames are made. And there is another Marble called Caristeum verie græne, hauing his name of his good looke, for that it is auayleable to their eyesight that engraue therein. The græne colour hereof refresheth the eyes. Marble therefore is more sounde, more faire, more profitable than any other stones are, with Lead and not with Iron (contrarie to all others wont) all stones of Marble are hewen and cut, which thing is marueilous. For neyther with Steele nor yet with Iron, neyther with Ballet nor cutting Sheares, neyther with Sawe by any force or Prining withall, it is subdued.

### *Of the Melochite.*

The Melochite is a græne Gem, much like to the Smaradge, his græne colour notwithstanding is somewhat more thick & grosse: wherfore for his onely colour, of some it is called



led gréene Malne. It groweth in Arabia, and is to feele to verie softe, and in effect verie medicinal.

### *Of Nesorpora or Todes stone.*

**N**Esorpora is a stone of Pontus, verie precious, marueilous white, and as they say, it is found in a Todes heade, out of the which it is plucked and taken forth, and is purified by lying a certaine space steeping in strong wines and running water, as Dioscorides beareth witnesse. In this stone is apparantly seene verie often the verie forme of a Tode, with bespotted and coloured feete, but those vglye and defusedly. It is available against inbenoming.

### *Of Nitrum.*

**N**itrum (as sayth Dioscorides,) is a stone but nothing precious or Gem like: it is also verie white, easie to be riuen, and to looke to, it is cleare also. It is called Nitrum of Nitrea, a Region or Coutrie in Egypt. Of this stone many Medicines are made and are dignified therewithall, as one principally to take, and rid out of the bodie all filth and annoyances. The dust hereof also wrought with hony doth clarifie and beautifie the face.

of

## Of Onix or Onichus.

**O**Nix of some Onichus, is a stone of Indie and Arabie, hauing colours all aboute it intermedled berie like to a mans naile: wher vpon the Greekes call our naile *Onikin*. That of Indie hath a colour like to fire, & is dyed with white Vaines or Zones. That of Arabie is black, yet died with white Lines or Zones. It hath many kindes as Sardonix, so called for that by comixture of the Onix which is white and Sardus which is red, it becometh but one of them both. It being bozne about one, rideth him of feare: and in maner of a Glasse it sheweth a mans visage, as saith Dioscorides.

## Of Oppalus.

**O**ppalus (as saith Dioscorides) is a stone in colour like to beie many, and those cleane contrarie Gems. For it representeth in some part as good a græne colour as the Smaragde: in some other part it looketh like Purple, and in another part like to a whote Cole as the Carbuncle doth.

## Of Orites.

**O**Rites is a Gem black, and in figure round. It hath diuers kinds, wherof one is greene hauing

hauing white spottes. This being swozne and hung about the neck of any woman, prohibi-  
teth and letteth conception; or, and if she haue  
before conceived, it hasteneth hir deliuerie, and  
maketh the birth vntimely and vnperfect.

### Of Parius.

The stone Parius is a kinde of the finest and  
most excellent Marble. This is founde in  
Para the Iland, wherefore it is called Parius;  
it is verie profitable and good to keepe and pre-  
serue all kinde of Oyntments.

### Of Prassius.

Prassius, is in maner of an Onyon or Leke  
verie greene, and comforteth a weake and  
feble eyesight. It is found sometime w bloudie  
drops, and sometime with drops that be white.  
It is nothing precious, neither in any laudable  
sort effectuous, but onely for a shew to the eyes.  
Whereof the Lapidare hath this Verse.

*Vtile nil affert nisi qui vivet & decet Aurum.*

To no purpose or kinde of good

Prassius the stone doth serue

But onely that with fresh greene looke,  
it from offence th'eine doth preserue:

### Of Pirrites.

Dr.

Pirrites



## The first Booke,

**P**irrites is a kinde of stone, yealow, like to the fire his flame, and in qualitie almost all one with the fire: for the which I suppose it tooke his name, it is sone kindled and set on fire. It also sparckleth, and being hardly holden & pressed in any mans hande burneth him soze or he perceiueth it. Whereupon the Lapidare hath these two Verses.

*Tangi vult leuiter blandaq; manuq; teneri  
nam pressus nimium digitos tangentes adurit.*

The Pirrite must with easie hand  
And maruellous soft enholden be:  
For being prest and helde to hard  
Doth burne thy flesh or ere thou se.

### Of the Pionite.

**T**he Pionite is a stone thought to be onely a Female, for in very short time and full quickly it conceyueth & bringeth forth his like, and is an helpe also to such as be pregnant and big with childe.

### Of Panteron.

**P**anteron is a stone of all colours, or at the least of the most part of them, whereupon it is so named: for it is in some part black, in other part greene, in other part purple, and so forth. This is saide to bolden a man, and to make

make him invincible.

### *Of the Quiren.*

**T**he Quiren is a stone which is found in *Ia* landes and *Fennes*, most commonly in *Lapwings* *Nestes*: this is a betrayer of dreames, and of a mans secrets when as he is in sleepe. It being put vnder his head y<sup>e</sup> sleepeth, causeth him to speake out all that he hath in his minde in secret wise, and to himselfe onely purposed.

### *Of Quandias.*

**Q**uandias is a stone very vile in colour, but of much vertue as saith *Diascorides*. It is found in the *Vulture* his heade, and is mans friend, for it driueth from him al things that be hurtfull.

### *Of the Rubie.*

**T**he Rubie is a stone which of some is supposed to be found in the *Crabs* heade; most commonly red, yet notwithstanding sometimes found in yelow colour. It auaieth against the biting of the *Scorpion* and *Weasell*, if it be applied thereto plaister like.

### *Of Rhombites.*

*D. y.*

*Rhombites*

## The first Booke,

**R** Hombites is of two sortes, the one which consisteth of Scales, hauing the likenesse of Rhombus, a figure with  $\psi$  Mathematicians foure square: hauing the sides equall, the corners crooked, whereof commeth Rhombites, This is very white as Cardane reporteth: there is another of this which hath  $\psi$  figure of narrow Bowler, but coloured and dyed with in and without, so that it likewise representeth the figure of Rhombus.

### *Of the Sapphir.*

**T**he Sapphir is Skie coloured or blew, like to the Skie in the most faire weather. It is one of the Noblest and royall sorts amongst all Gemmes, and most meete to be woꝛne onely vpon Kings and Princes fingers. This for his soueraigntie of the Lapidare, is called  $\psi$  Gem of Gemmes. It is found most especially in Indie, although that sometimes, otherwhere. Cardane sayth, that it is next and aboue the Adamant in reputation: first or last in the degree of those Gemmes that be noble and precious: he sayth also, it is good (if it be not otherwise ouerlaide) to the eyesight, and that nothing in the whole worlde, doth moze recreate or delight the eyes than the Smaradge & Sapphir doe. Albartus Magnus saith, that he  
hath



hath proued it twise, that with the onely touching of this precious stone, the partie so diseased, hath bene rid of the grieuous soze the Carbuncle. It is meruelously effectuous against all venome. Wherefore, if thou put a Spider into a Box, and vpon the mouth of the Box, being shut thou layest the true Sapphir and keepe the Spyder but a verie shorthe time within the same, the Spider being banquished and overcome by such mean of close vertue dieth sodainly. In olde time it was consecrated onely to Apollo: for the which they thought their businessse in Warres and affaires at home might be the soner ended, if through such meanes they had enriched and honoured him, who by Oracle in all things those which were waighiest made onely the aunswere.

### *Of the Sardye.*

The Sardye is a kind of Gemme red coloured: so called for that it was first founde in Sardys, (whose kindes) those especially which are more thin and cleare (for this is something grosse) haue other names: as when it is most pure and cleane, it is called Carneolus, of some (certain letters being chaunged) the Cornelles. Cardane sayth, that this of all other stones is most meete to engraue in, & to make

D. 14.

Seales

## The first Boke,

Seales thereof, and he giueth these thre reasons: First, for that it cleaueth not or doth not holde fast to the Ware: secondarily, for that it is easily carued, for it is but of meane hardnes, Thirdly, for that through cleare humors or vapors it is not so sone dulled or duskied as many other be,

## *Of Sardonix.*

Sardonix, as the Lapidare saith, is bred and borne of the Sardye, which is the father to him, & Onix, which we before mentioned, in maner his mother. Isidore sayth, it is three coloured, black about the bottom, white in the midst, & red at the top: It is as fit for Seales as the Sardye. There be five kindes hercof seene in Indie. This in working maketh a man lowly and shamesfast in his doings.

## *Of Silonite.*

Silonite the stone is seene in Persia, in colour like to the Iasper, or like to a fresh and flourishing greene Herbe. It encreaseth and decreaseth euen as the Moone, taking y Moone herein to be his paterne or example, belike for that it consisteth of humors abundantly.

## *Of Siluer.*

Siluer

**S**yluer in Greeke is called *Argurion*, not far from the Latine name and appellation. It is compound of the best and purest Quicksilver, and of the most whtte Bizimstone, and that which in their mixture and composition, by no meanes is burnt to red or black, as Aristotle rehearseth. Quicksilver therefore hath this proper and peculiar to it selfe, that it doth not gather together in maner of curd, or wareth thick vnlesse it be intermedled with his fellow like acquaintaunce, Bizimstone. Thereupon Aristotle proueth that Quicksilver & Bizimstone are the Elements, that is to say, the Materie and cause of beginning in all thinges liquable or those which melt, which are commonly called Mettals. Quicksilver doth much breath forth and euaporate, whose breath or fume doth greatly hurt those, whome it apprehendeth. For it bringeth to a man the Palsie, and vndoeth and loseneth within him his Sinewes and Joyntes. Without this notwithstanding, there could be no mixture, neyther in Golde, in Silver, nor yet in any other Mettall. Silver therefore hath these qualities peculiarly. It is cleare, it is shrill of sound, easily ductile, a maruclous preseruer of sweete balmes, the Iaspers friend, and with whome the Iasper better agreeth than with Gold. It is also medicinable,



foz his offall oꝝ dust remedieth wounds. Further, it taking earth, rustieth: but being newe rubbed ouer with Sande and Salte, commeth to his olde colour againe. Isidore saith, that there is thre kinds of Siluer, Golde & Brasse: and of other Mettals. That which is grauen oꝝ by any wyse sealed vppon: that which is wzought, and that which is not wzought: that which is sealed oꝝ coyned, as is Money, oꝝ goth foꝝ Money: that which is wzought and made otherwise, as is Tessel oꝝ Plate: that which is vnwzought is called a lumpe oꝝ bar of raw Mettall, of some a wedge of Mettall.

### *Of the Smaradge.*

**T**he Smaradge hath his name of his excellent and fresh greene colour. Foꝝ euerye thing that is grassie greene, is properly called in Greeke *Smáron*. It passeth both the leafe and bough of any Tree oꝝ plant in this his colour, and in this poynt alone triumpheth, neyther is the Sunne by his Sunne beames, any let oꝝ hinderance to this his shew. There is no greater refection to the eies than the sight of this. It being polished and dressed, sheweth a man his liuely Image, wherebpon the valiant Caesar had no greater delight, than in looking on this, to see his Warriours fight, and to behold

in the Smaragde which of them went best to worke, and was mosste actiue. Isidore sayth, that there be. xij. kindes hereof, but the mosste noble is found in Scithia, the next in Baetria. This Stone sayth Cardane, serueth to deuination, and to tell of a certaintie, things to come, or otherwise. For that that shall come to passe, it will neuer let it sincke or slip out of minde, and that that shall not, it easily suffereth the minde to forget.

### *Of Sol.*

**S**O L the Pzecious Stone, is in colour like to the Sunne, and is called Sol, for that it giueth reflexions of Sunne beames, euen as the Sunne doth.

### *Of Tin.*

**T**IN after his Greeke name, is called a deuider and distinguisher of one thing from another, for all adulterous and counterfayted Mettals it doth betray, and setteth them seuerally asunder. It also discerneth Brasse & Lead from Gold & Siluer. Tin being rarely polwzed vppon Brasen Vesselles, maketh their sauer more pleasant, and brydeth & kepeth bunder the poysonous rust. Aristotle sayth, in his fourth booke of Meteores, y it is compound of Quick-siluer

## The first Booke,

siluer indifferent good, but of very base **Wism** Stone, and therefore this kinde of **Mettall** is nothing proportionably mixt, but all out of square compound, for the which it looketh so raw, and hath **Siluer** his verie colour, but not his goodnesse. Cardane saith, that **Tin** descrieth and reueleth if any poyson be hid, for both it hisseth and cracketh if it be so, and also sheweth thin stripes in maner like to a bow. I haue seene it my selfe when as this kinde of **Mettall** being molten in the pit and but a sponesfull of water being cast into, it hath floushed and leapt vp to the top of the house: but a whole **Portfull** of **Beere** or **Ale** being cast in, it hath not once moued, but laughed by and by. The cause I may giue that, that Cardane doth, applying it to all **Mettals** onely **Golde** excepted: for sayth he all other (onely **Golde** excepted) are fertile and fat. And being thus, lasse at their like, and refuse the residue. And thus much of **Tin**.

### *Of Talchum.*

**T**Alchum the stone is like to **Glasse**, hauing as it were about it **Hilles** and **Edges** naturally set in it. This being drunken (sayth Cardane) in quantitie as big as a **Walnut**, doth marueylously ease and remedie paynes in the bowels.

*of*



*Of Taraxippus.*

**T**Araxippus the stone as the name giueth, doth signifie the Horse his trouble and disquietnesse. It is in colour verie fierie, and it so shinnereth especially by night, that the horse casting his eyes that way, espieth his like with a fearefull looke: whereat he stampeth and stareth. Cardane him selfe recozbeth, what as concerning this purpose, befell in his pzenence and companie, thzee peares before he wzote his booke de Subtilitate. I was sayth he, in Ianua, whereas I supped with the worchie and renowned man Francis Duarde y Emperours Lieutenant: when as I had supped it rayned great showres, I was readie to put on my Cloke, my Hat and such Accsures, so to defend me from these showres. This Duarde percepuing I should be wet: I got home (as he is verie ciuile and curteous) lent me certaine of the best Horse he had, and of his men as many, to accompanie me. There was also pzenent with me, and who should also go my way Lodwick Ferrare. Preparancee was made: we tooke our Horse and so departed. As we should go by a certaine way hard by a certaine foynace, we saw in y verie walles therof a fierie colour, as it were of quick and burning Coales

## The first Booke,

Coales, which thing the Horse hauing espied, would no further, but dzeu backward, & wzaftled with vs to haue gone back, so that we could not rule them. We at the length fearing displeasure such as might befall to vs, for feare of more daunger alighted, & hauing some there to stay them, went our selues nighe & approached to the Fornace, whither when we came, we might espie a fierie colour, but nothing burning or on fire, which also considering what this should be, at the last perceiued wel inough that it was this Taraxippe, that had so feared vs and our Horse, and so departing, being thus deceyued, we rid another way.

### *Of the Topaze.*

The Topaze as Plinie sayth, is a Gem of grasse colour: although that in Germanie it is found like to Golde. It was first found in Arabie, in a certaine Ilande there: whereas the people Troglodite such as liue by Snakes flesh and other Serpents, being compelled thorow verie extreame hunger: and they also being on the water or Sea, driue thither by tempest, and so both weared and hungrie, digging by the Rootes of certaine Hearbes, by hap and chaunce pulled vp this. This Iland after wards was sought of Mariners and Marchants, and was

was ransaked where as they founde ( hauing had of them knowledge hereof) their best Mar- chandise . After that, for those peoples sake, by whome they had so wonne and done so well, they would neuer chaunge the name hereof, but after their proper and peculiar speach cal- led it a Topaze . For *Topazein* in Greeke is as much, as to finde by seeking. Plinie sayth, that it hath bene found of that bignesse and quanti- tie that Philadelphus is saide to haue framed, and made thereof a statue or Image in length of foure Cubits.

## *Of the Turches.*

**T**he Turches or Turcois, is of the common sort called Eranus. It is in colour aircelike or like to the Heauens, and looketh cleare also as sayth Cardane. It is called a Turches for that it is onely found in Turkland or amongst the Turkes. This hath such vertue and hid maner in working, that it suppozteth and sus- taineth, being woꝛne in a ring, a mā from fal- ling of his horse, and is saide of the aboue saide Authoꝛ to receyue the daunger of the fall it self, and to bzeake and burst in sunder, rather than the man should fall and miscarie.

## The Conclusion.

of



## The first Booke,

**O**f Ydachides I neede not to write, for that I finde nothing of his prayse in other Authors but this : that in manner Spherelike it hath one within an other . Neither neede I write of Zeblicū, which is found in Misena, whereof I finde nothing else, but that it auaileth against venome. Neither neede I speake of Zinguites, the ashie coloured stone, which being worne about y neck, stencheth bloud : lastly of all, I haue not much to entreate of Zerieth, which of some is called and reckned the stone Lazulus, whose onely commendation is for that it purgeth Melancholy passions, and stoppeth them. But these which I haue before entreated of, I therefore entreated of, and so far forth I spake of them, as it mought somewhat moue men not to be dull or slack in the searching out of these : for that much profite cometh to man by them. If I should haue spoken of all kinde of stones, as well Gems as other : I suppose it would haue required large and infinite volumes. For the kinde of stones as Ildore sayth, are infinite. But these haue I gathered with good wil, and briefly. Wherefore gentle Reader fauour vs, and beare with vs now, as thou wilt haue vs hereafter peraduenture to enrich these.

FINIS.

The second Booke of  
 the Ægemonie or chieft  
*vertues in all the whole*  
**kinde of Plants, and**  
*of his parts, as of Herbs,*  
**Trees, & Shrubs,**  
*after the order of the*  
**Alphabet.**



*Psal. 135.*

Whatsoever the Lord pleased, that did  
 he in Heauen and in Earth, &c.

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# The Preface to the *seconde Booke.*

25



**D** value more, and in degree  
of Nature higher: In Nobilitie  
aboue Stones and Mettals, are  
Plants, if thei had their iust repu-  
tatio & were valued as they should  
be. But herein is corrupt and de-  
praved iudgement (I might call it  
abuse, but that this worde is not  
so fit and agreeable in all poynts as that other :) and  
therfore it is true that the Doct Gualter saith: whi-  
test that we being fastned and set vpon pleasures, do  
stray from the right rule of Reason, to satisfie oure  
mundes & to nourish corrupt iudgement, we set most  
by that that is lesse worth: we most esteeme where  
lesse estimation should be, and haue a preposterous  
maner in iudging, and an awke wit in many things,  
their preferment. But this he spake (as it semeth)  
most of all moued with the Vulgar and comon sort.  
For the other kinde of men (whome Cullie calleth  
polished and wel addighted in all things) which go-  
uerne and stay themselves by wise & prudent mea-  
nes, he sawe (onlesse they were I can not tell, howe  
by some euill meanes bewitched) to reckon and es-  
teeme of all things as they were: And therfore he  
may seeme with al intent of mind fully bent to check  
and vpbzaide the Multitude, and their basenesse in  
iudgement, whome the aforesaide Cullie trippeth  
estones, but especially in his Oratio had for Cnei-  
us Plancie, wheras he reckneth by a heape of imbe-  
cilities and wayes of halting in all office and duties,  
and first after this sort. In the comon sort (saith he)  
is no perfect knowledge or skill, to select or choose  
C. 1. 10219

*The Preface.*

forth amongst many things what is heade and principall : there is no sound reason, there is no desert of hauing well, there is no industrie or diligence. And in his Oratio for Quintus Roscius after this sort. Thus standeth it with the Comons. They esteeme many things by figure & fantacie, but few veritably and vprightly. Further, the selfe same Authoꝝ in his Offices holdeth him not Heroicall or Prince-like, which leaneth or hangeth vpon them. Wherefoze let vs go on, and giue them their naturall, pristmate, and iust place and order in degree : forasmuch as in the other abouesaide, in Mettals & Stones, all is in their hid & secret vertue, there making abode & stay hereat : vnlesse peraduenture thou be moued wyth the goodly shew. Which wth y Sunnes reflexions and light, mozeouer the shimmering aire & the Mettall his purifying moze or lesse, meeting all together, one helpeth, coloureth & setteth out another : & thou being in loue wth so goodly a shew, and brought to it by euill accustomed, giuest consent and so swonne dost becken at it, and wilt say that it is onely proper to the Mettall it selfe : but from y haue I brought thee, & set thee in another beliefe : whereas I spake particularly of Golde, Siluer, and such like, if thou wilt but onely waye of what stock or household they be of. But to returne to our purpose. In Plantes there is not onely occult and hid vertue : furthermoze, fresh & flourishing colours, wherewith I perceiue thou wouldest be delighted : but there is in them that nature that cometh somewhat moze neare (than those other doe) to the principall Creature man. For in them is the life vegetatiue or that life which nourisheth, augmenteth & bringeth forth his like, moze apparant also, and in sight moze than those other be, which lie shut vp in the earth as dead bodiees without life, and haue their maner of encrease or decrease therein, as all other things incensible haue, and are said to quicken or die but vnproperly : In the Plant  
it

It is spoken on that wise properly & after such sort, as mankind first next after his conception is saide to quicken and continue withall in reaching by means of naturall order to his last kinde, vnperfect at the first, by this meane of vnperfection, in the which he lyeth and stayeth in after, his conception. 70. dayes, and so long is he plantlike: then the rest of time hath he in part and parcell like; so disposed and ordered of nature to lay holde on, and to apprehende the other life aboue this, called sensitiue, in the which time so bespent; he seemeth of no greater account or force than other brute beastes be, whose propertie is (as brute beastes is also the like) to feele grieue and pleasure, to moue, to haue sense, and that newly, then begunne by Orgaine or Instrument diuersly framed. And then euen then it becommeth to haue an appetite to that which it holdeth good and pleasant, and a recesso or lothsomnesse to  $\phi$  which maketh against it. All this at that time, (euen as brute beasts haue) hath man in that not yet finished, & vnperfect shape or forme. But the other greater and that which is his owne, being once perfect, as to perceyue & iudge by sense both inward and outward, to stande in fantasie, and to marke and obserue all ill deserts (whereat also brute beastes stay at;) but to leaue these, and to proccede further, to be mindfull of, & to haue in remembrance or reco:de things past, to conserre and applie them with the present time, or adiudge thereby what is in the time coming: to vnderstand, to vtter the thought in way easie to be vnderstoode: this diuine power (that I may so say) hath man onely, & that man principally & aboue others that is a man in deede, and not by appellatio: or name, withal those other powers that be in the other two kinds abovesaide: but so proportionably wrought; & in such manner sorted and placed, as the thirde number is ouer the first & second, holding and contayning them both in his number and account, but of neyther of them



### *The Preface.*

reckeneth againe in making their account. The Plant therefore is of the Philosophers reckned in number of those natures, that hath life: for in them as Aristotle sayth, is a portion of life, even as in savage and brute beastes, saving that in these last their manner of life by way of moving from place to place, by greedie desire to feede and repast themselves, it is more manifest: in those other by reason of their abode and continuance all in one place (as settled hard to the earth, by roote and moysture) and by their more hid receipt of necessaries such as maintain them being also close and occult, haue given great causes of doubting. Anaxagoras being moued (I know not wherewith) affirmed that there was not onely a desire in them to tarie and continue in their state, but also that they had and felt both sorrow and pleasure: and his reason he gathered of the distillation of humor in the Plant his Leaues, and of the Leaues increase. Plato saith that they be moued and led by appetite for the necessitie of their provision in nourishing. But both of these Aristotle in his first booke de Plantis, refelleth and repproueth by argument: whereupon we entende not to stande. yet may it be doubted forasmuch as with Theophrast and such others, rather yea, than nay is answered. And they bid vs looke in eche their appearance. Doth not the Cucumber hate the Oliue, and where the one is, the other through a certaine malice prospereth not? Contrariwise, doth not the Vine loue and embrace the Elme, & prospereth the better, the nigher one is set by another? And as of these question is had, so may there also doubt be made of the other. But let euerie man iudge of these as they list. I had rather be still then haue a doe herein. Nowe to their partes and maner of diuision.

Plants be sorted and deuided into three parts: the first is the Herbe: the seconde the Shrub: the third the Tree: there are which haue added hither

a fourth kind which they call *Suffutrex* a mean betwene the *Herbe* and the *Shrub*: but it may better either of the one or of the other of these two be called as they are called being greater or lesse, thā to wander so farre for so small aduantage in them by way of amplifying diuision.

The *Herbe* is that sayth *Theophrast* in his first booke *De Plantis* and fift Chapter which springeth out of his roote well leaued without any body, and beareth seede vpon his stalke or stemme as all herbes do, which are vled to the *Pot*. The *Shrub* is that saith he, which out of the roote commeth vp in manifold stocke or bodie and shouteth out armes in his meane kinde of growth, as the *Brome* and *Brier*. The tree is that saith he, that from out of the roote ariseth in one onely stock or bodie, and groweth vp in manie kinds to great height: beside this it is full of boughes, it is full of knots: besides this it is full of slips and shootes as the *Olue*, the *Figge tree*, the *Vine*. That other which they call *Suffutrex* and make it the fourth parte hath a certaine thinne and small stock: but such a one as exceedeth not the thinne and small stalk of the herbe: as the *Rose* and such like. Therevpon we may easily perceiue that all these kindes aboue saide in that, that they liue through the life *Vegetatiue* and haue their place of growth in the earth, and in that, that they all liue by heate and humoz whereof the first (as that which is not much spoken of) seemeth of some to be forgotten in them: further in their leafe and bzaunches: and other outward dispositions herein they all agree and are alike. But herein they are saide to differ (as all things of sundrie sortes do) in these foure points: whereof the chiefe and principall is their strength or vertue. The second their smell, which to the learned teacheth their contemperature: for the odor and smell of ech thing doth much betraie the thing. The thurde difference is fetched from their tast or sauor:

### The Preface.

as the one sweete, the other sower, the one pleasant, the other of sharpe tast & vnpleasaunt. Moreouer as they haue those qualities which be proper and peculiar to the tast or want them. The fourth is (and that which is most infinite) of their figure and forme in leafe, of their owne figure, of their colour, of their flower, of their fruite, of their stock, which is as it were the prop or staie of the Plant: of the bark, which is the defence (and as I mought so say) their house to lodge in: and to defend themselves from storme and tempest: further in the roote, difference is found, and to haue one worke for all, in all their whole composition and mixture. It is to be marvelled how Dame Nature hath vpon the face of y<sup>e</sup> earth (as it were in hir Garden or Orchard of delight) for varietie sake so manifoldly varied & multiplied y<sup>e</sup> kindes of colours either simply dyed, & stained: or else chaungably almost in euery plant or thing growing. But the greatest meruaile that outwardly appeareth (and that which y<sup>e</sup> most cunning workman or Painter may follow, but not attaine to) is in the excellent shew and infinite their kinde of flowers. wherof some be Milke white, as the Lillie: some purple coloured as the Violet and Saffron flower: Some Scarlet red as the Aramant: some Orre or yellow as the Marigold: some grassie grene as the Primrose: some be speckled as y<sup>e</sup> Carnatio, some cole black but those (as Autho<sup>r</sup>s affirme) be rare in so much that the sadde blew coloured flower, as is Calcedonic, hath bene taken of some for black, onely for their most like kinde of apparating. So that a man maye see howe Nature worketh in many, as in these and sixe hundred more like, after simple sort without any intermedling: In as many and rather moe as chaungable. wherein if I trauielled and did so largely run at rolat or launshed in seeking out their especialties, as Nature moste liberally and abundantly hath bestowed hir labour and wrought



sprought in them: I had neede of long time & greater studie herein to followe such exact discourse, but that I meane not, neither doe I purpose it.

Plants may mozeouer (to stay and continue yet a little in their deuision) so be deuided, that some shall be saide to be of the Garden: some of the Field: some that like well by the Sea and flouds: some by the Sea bancks: other some there be that onely growe in fennes: some vpon rockes and stonie walles: some in the sands, and there are which are seene to grow in wels as Liuerwort. Againe some be fruitful, other some barren: some bearing bzaunches and leaues: somehout al these: some of great growth: other of as small: some thicke and grossly set, as the Cypresse: some as rarely and thinly disposed as the Beach: some full of knots as it were ioynted or deuided as the Reeds: some without any such partition, but all ouer plaine: as Hemp. Some which spring vp and increase by seede sowing: other some which arise vp of their own accord not known how: some most holesome: other some most hurtfull. And to twine vp this threde of deuision vpon some bottom (for it were to long to vndoe the whole skaine) some seeme to haue both sexes and kindes: as the Oke, the Lawrell and such others: some without any such apperaunce but onely one in kinde, as the Palme and the like.

The Plant therefore (for of that name we shall haue great vse) maye by Etimologie of worde so deriued, be so called, for that it is planted & graft in the earth, fostered vp by his roote and by that nourishment that the roote taketh and feedeth on ministered and put to it by his flours the earth, and of such daily foode getteth euerie day greater increase. Plants haue such nourishment through the earth and their roote naturally within, and be in euerie their chiefe part and all about a like Organick that being engraft whilst they be greene and not to farre gone

*The Preface.*

9  
Gone through brought in any stocke ( onlesse it hath  
another maner of difference or almost a contrarietie  
in his qualitie then that others, and thereby not a-  
vailabie) are able by secret force of Nature to take  
and resume againe like life and power, and do as wel  
in the last stocke as it did being a member or parte  
of the first & naturall bodie. And here vpon it is that  
whereas through any imbecillitie or let espied and  
gathered either inwardly or outwardly in the tree,  
so that it is thereby hindred of his liking and doing  
well, men in time of yere vse to cut them off, such as  
are thought to prosper better in another place, and  
graffe them into a new stock: and being so cut off, are  
of a greater continuance (but by resemblance to  
shewe thee howe alike) than those small and liely  
wozmes be, who haue imperfection in their Nature  
as waspes, Bees, Emities and such like, which by  
Latin worde are called *Insecta* that is, in part and  
member distinct and seuered, hauing for all this life  
proportionably and equally besprent throughout the  
whole bodie. In so much that these for a time after  
that they be cut or plucked into pieces in euerie their  
parte so seuered, shewe both life, sense and mouing;  
but in this point coming behind them, for that being  
once so discerped can neuer after neither in applying  
their owne parts together, neither yet in fastning or  
binding them to any body of any their like reuiue  
and quicken againe. But now let vs leave this our  
straying abroad (which maner who so vseth in com-  
mon conuersation & familiar talke is coumpted and  
reputed light and a talker: in stile and in endighting  
any thing a wanderer from the purpose) and come  
to our taske: y to which we before settled our selues  
to: herein requiring the Reader not to accuse vs  
lightly, and on a sodaine to check and reprehend vs  
as those which haue entered into y businesse which  
requireth long and exact discourse, and haue made  
a pface after that sort as though we would go a-  
bout

bout to extricate and weede out what might be said  
 at auenture of all things, not onely intending an  
 Hegemonie which we onely promised and is but the  
 chiefeſt part, but an vniuerſaltie which is y<sup>e</sup> whole.  
 Vnto whom I would that our ſentence or meaning  
 were well knowne: that thereby they might vnder-  
 ſtand (perceiuing alſo what a preface is) that I had  
 not greatly ſquared, if I had purſued many moe di-  
 uiſions, for what is there ſo farre of (ſo that it belon-  
 geth to the thing wherof we intend to ſpeake) that  
 may not be added the thing it ſelfe being once had in  
 hand. But now as haſtily as we can and as brieſe-  
 ly as we can, we minde to bring in other Autho-  
 rs thereby keeping our ſelues free from blame in this  
 Hegemonie or Sufferaigntie of things growing vpon  
 y<sup>e</sup> earth: not abſolutly or thoroughly (which thing  
 I would to God it were in our ſkill and wit (nei-  
 ther do I mean to giue the cauſe why: which was  
 enough for Theophaſt (as we reade written) who  
 hath laboured all his life time, and that ſore labou-  
 red, and hath not yet giuen and founde an abſolute  
 & perfect end of ſuch his knowledge, who although  
 for his time he hath done well & brought great light  
 and vnderſtoode or made naked many things in that his  
 kinde of ſtudie and trauaile, yet hath he gone and  
 paſſed by manie things without either crieſight ſet  
 vpon them or meane of acquaintance had: partly for  
 that the mother of all ſuch greene things as grewe  
 vpon the earth multiplieth euery ech day with in-  
 creafe, and diuerſitie of many kinds and playeth the  
 prodigall his parte: and partly that although man  
 mought by art and inquirance after theſe attaine or  
 come vnto knowledge herein, yet the race of this life  
 was ſo ſodaine and ſhort ſo often perilled and euery  
 eche momēt at death his nod and beck, which things  
 all ſummed and accounted, & euery day the more  
 he watched in theſe the more offer the had of them  
 to be of his acquaintance, euen when as he was olde  
 and



### *The Preface.*

and lay vpon his deathes bed, now readie to make a  
farewell of the bodie and soule, began to accuse Ma-  
ture of Iniurie doing and offence, and fault in per-  
cialtie for that she had so dealt with the Harte and  
Winde, the Crow & night Raven, in prolonging and  
giuing them so long life (which good gift on neyther  
ther partes was little or nothing considered) but to  
Mankind she had dealt so straightly, and no poynt  
according to equitie or right reason, in that that shee  
had giuen him such short terme of yeares, and not so  
short as vncertaine, and sodaine: where in if she had  
dealt moze equally and had bene mans friend (as she  
mought haue bene) it had come to passe that our ma-  
ner of life had ben moze profitable: science, or Arts  
liberall, (whereas nowe they be rawe) should  
haue bene much moze absolute: perseuerance  
of euery thing his cause (now small) should  
then haue bene moze amplified. But now  
let vs heare in eche Plant his princi-  
palitie, the mindes of other men,  
what is found in them woꝝ-  
thy marking: And the  
first in our Alphabet  
shall be the Al-  
mond tree.

### *Farewell.*

30

The seconde Booke of the  
*Aegemonie treating of Plants*  
as of Herbes, Trees, and  
Shrubs, peticulerly and  
Alphabetically.

*Of the Almond tree.*

**T**He Almonde tree in Greeke is called *Amygdalè*, in Latine *Nux longa*, a long and straight forth kinde of Putte. Of this Aristotle hath these wordes. The Almond tree sayth he, requireth much attendance and diligence to be kept from endamaging and hurt, whilest it is tender and yong. It prospereth not vnlesse it be set in good ground, in the which it yeldeth much fruite. It dyeth and fadeth away, whereas ouermuch cold aboundeth. Wherefore his best liking is in those Countries whereas heate raigneth. It yeldeth two seuerall kindes of fruite, the one vsed to meate, the other onely to medicine. Diascorides sayth, that if the For happeneth to eate and digest of this kinde of fruite, he by and by dyeth, except he licketh in water in the present place, and that immediatlye. It  
may

## The second Booke

may peradventure so be, for that which is hol-  
some and good for one kind, oftentimes is hurt-  
full for another. The same Autho<sup>r</sup> sayth also,  
that that Almond tree which is most swete  
of taste, if it be once bitten or gnawen of Cat-  
tell, it by and by loseth his goodnesse, and be-  
commeth most bitter and sower.

### *Of the Alder tree.*

**T**he Alder tree (which by corrupt and ac-  
customed kinde of speaking they common-  
ly call the Elder) is of verie barraine and un-  
fruitfull nature, as Theophrast witnesseth:  
this is his onelie best and the chiefest thing he  
hath, in that he groweth straight vp in bodie,  
and is in his Wood and inwarde Marie very  
soft. His growth sayth he, is in moyst and wa-  
trie places, and else no where.

### *Of Aloes.*

**A**Loes, is a precious Wood which groweth  
in Indie, a Wood of most swete smell, ve-  
rie medicinable. Cardane saith, it hath a great  
leafe and grosse, verie fat, whereout distilleth  
that kinde of Gum that is most odoriferous. It  
is taken also with Phisitions for an Herbe  
which is most sharpe & bitter, which groweth  
in Indie and Persia.



## *Of Aegraton or good old Herb.*

**A**geraton hath one and the selfe same name both with the Grækes and Latines, and is a small shrub, verie full of yong thoutes and tips. It is like Driſgan or Marigolde, & hath his flower alike coloured as saith Dioscorides. It may be thought that it hath that name, for that it preserveth a great time without losse of his vertue, or not being otherwise hindered by sicknesse and age.

## *Of Agarick.*

**A**garick, as sayth Dioscorides, hath both Male and Female: and is in efficacie or effect such, that it maye be applied to all sicknesses, such as the sick person must patiently abide, whether y it be vsed with water or wine, in which sort it is most commonly ministred.

## *Of Agrimonie.*

**A**grimonie, of Mesues, is named Maudalen, the Latine worde is Eupatorium. It is a short shrub, & of no great or iust height. It hath his leafe parted as it were five portioned. The decoction hereof, saith Dioscorides, or his poulder dried is an excellent remedie against the oppilation of the Liuer & Splene, by reason

of

## The second Booke

of fleume, and is taken either the Herbe it selfe alone, or else sodden among with Wine.

### *Of Annet or Dill.*

**A**Nnet or Dill is an Herbe whose seede as Dioscorides sayth, may be kept by y<sup>e</sup> space of thre whole yeares next after it is gathered, without losse in any point of his operation.

### *Of Anise.*

**A**nise hath the like vertue that Dill hath, but in saour and tast, it is more pleasant and swete. It commendeth vnto vs the good breath and swete, and belwaileth the contrarie.

### *Of the Apple tree.*

**T**he Apple tree is of good sounde bodie, of winckled bark, and in outward Cote very full of knots. In flowers at the spring time verie beautifull, in swetenesse of fruite in the Autumne almost not comparable, in fruit and increase verie wonderfull, and vnder this one name it hath infinite kindes. Plinie sayth, that vnlesse it be often cropped, and rid of superfluous and troublesome boughes, it will soon war barraine, and leaue off fruit bearing. The same Author sayth also, that the fruites hereof must be gathered in faire weather, vnlesse that they

they being laid by with outward plentie of accidentall and airie humors, doe by and by rot: he monisheth also that they be gathered before they be full ripe, for their better goodnesse than being preserved.

## Of Artichoke.

**A**Rtichoke the wilde, most commonly called the Thistle, is an Herbe wrought and fashioned on euery side in maner of a sting, or spearelike, and hath in the top of his stalke or stem, a certaine heade wherein his seede lyeth. It flourisheth and liketh best, in those places that be least frequented or nothing looked to.

## Of the Balme tree.

**T**he Balme tree is rather a kinde of shrub, then a Tree, and may well be counted of that house for his lowe and humile kinde of growth: for it heightneth neuer aboue two cubites. The Timber hereof is called in Greeke *Xulobalsamon*, his fruite or seede *Karpobalsamon*, the iuice is called *Vpobalsamon*, because the bark of this Tree must first be stricken and hewen with Iron wedges, before it yeldeth any fruit, whereby it being so wounded, by and by dropbeth and distilleth a certaine humor, in a manner



## The second Booke,

ner fearlike, which humoꝝ thus issued through the coldenesse oꝝ other affection of the Aire about it, dzieth to a kinde of Gum. Plinie preferreth this his smell before all smells. But herein good heed must be taken, least we march and march with the græke Sophister. And the same Plinie sayth (as also Theophrast doth) that it onely groweth in a certaine Dale and Valie of Siria, which Valie hath his whole compasse in a maner in two onely Croaties, and hath bene y possession of long time of two sundrie and severall Princes. Whereof the greater was supposed to be in contents, xx. Akers: and the other lesse.

### *Of Barley.*

**B**arley, in his excessive Drought differreth from all other our kindes of graine, and is called in Latine Hordiū, as if you would say Aridum, hard and drie. It is neuer solwen but vpon such kind of earth, as is drie. Plinie saith, that amongst all other kindes of corne this is last solwne, & with the first reaped: that which also experience with vs here at home teacheth.

### *Of the Beach tree.*

**T**he Beach, saith Theophrast, groweth onely in rough places, and most commonly vpon

pon hills. It hath many and sundrie kinds, of  
 some accounted foure, of othersome five. In  
 name all one, but in fruit bearing euerie one  
 disagreeing. One of his kinds beareth a Sweete  
 Mast or Acone (as the Oke or Chestnut doth)  
 and of some is taken for the Oke. It is called  
 of the Greekes *Phage*, because in y<sup>e</sup> former time  
 men liued herewith, & had it in Acad of breade.  
 This kinde as Plinie sayth, is after a soyt hai-  
 rie Lockt, almost growing out of fashion. It  
 is nothing solide or masse, but much poyzous:  
 and therfore of the lesse endurance, as saith the  
 same Author. Of this kinde of Wood being  
 brent to Ashes is made Glasse, Arte, herein  
 playing the workesman.

### *Of Beete.*

**B**eete, is a Gardain Herbe, and in good plenti-  
 tie with vs. Therof are said to be two kinds  
 the one white, and the other black: both medi-  
 cinable. Aristotle saith y<sup>e</sup> vpo his roote (as vpo  
 any stock) any yong set or slip maye be set and  
 graft, and through the roote his good liking in  
 growth, may be brought from his owne na-  
 ture into naturall parentage with the Tree.

### *Of Bearesfoote.*

F. J.

Bearesfoote

## The second Booke

**B**Earefoote, is an Herbe whose and moyst, in the first degree, as the Physicians say: and is bled of them as a remedie to the Splene, and to giue the vitall and liuing sprites moze easie and loose passage.

### *Of the Beane.*

**T**he Beane sayth Theophrast hath his manner of growth thus. His roote is thick and grosse: somewhat moze deeply set than the Ræde his is. In the length it is indifferent, sometime foure Cubites high. It giueth fruite by maner of Celler: one onely in one part of his Huske. It is in his chiefest brauerie, and liketh best being solone in moyst grounds, and especially in the Fennes and such like. It is also said sometime through the rancour of grounds to come by vn溶one. The Pithagorians condemned it, as y<sup>e</sup> which was not meete to meat. For sayd they, it dulleth and maketh grosse ech sense and spirite. It also causeth and exciteth by in sleepe horrible dreames. Varro thought it was forbid for that as he sayd, the soules of the deade were therein placed.

### *Of Betonie.*

**B**etonie is a water Herbe which for his singular colde worcking and growth also, in colde



tolde Countries and places is called in Greeke  
*Psikotropha*. It remediethe sayth Dioscorides the  
consumed Gall.

### *Of Birdes tongue.*

**B**irdes tongue, is an Herbe whose chiefest  
working is to prouoke Menetrie, and cau-  
seth most ranck seede. It figureth the tong ue  
of a Birde, whercof it hath his name.

### *Of Borage.*

**B**orage, the best that it hath, as I said. sayth,  
is as I finde to engender good blood, eyther  
sodden among other things, or else taken rawe  
by it selfe.

### *Of Bindweede*

**B**indweede, of some Withweede, is an herb  
berie noysome or hurtfull to the other fruits  
of the Gardaine. It hindreth their growth, and  
troubleth them with the intwapping and cir-  
cumplication about y other their stem or stalk.

### *Of the Blackberie tree.*

**T**he Blackberie tree, is after his sort bushy,  
bearing that fruite that estones refresheth  
the shepheirde, he being in the field, and often  
contenteth his lust. This his Lease or coue-

F.ij.

ring

## The second Booke

ring is said of Diascorides to destroy and kill  
Serpents.

### *Of the Bremble.*

**T**he Bremble, of some is called Bucephalus, of other some the water Bremble. It is of two sortes: one the field Bremble, which most commonly groweth in waters: and the other Cardaine Bremble, or swete Bremble, which hath a verie good smell. They of Thrace and those which dwell about the floud Strimon, feede their horse with þe greene growing Herbe or Lease of the Bremble, and are said to be marueylous fat therewith.

### *Of Britanick or English Herb.*

**B**ritannick or English Herbe, hath the very looke of the greatest Sorrell, but in colour a little more black, somewhat Mossie or Pealie. The best saith Diascorides, that is founde in this Herbe, is his iuice, verie wholesome and profitable to many things.

### *Of Brome.*

**B**Rome is a Shrub, which of some is called Mirica for the bitternesse of his tast. It groweth in stonie and barraine ground, and in such places wheras no culture or care of ground tilling

filling is had. And his onely presence is a thorough signe of euident token of barraine and dry ground. It hath his boughes flourishing as well in the Winter tide as in the Sommer. His flower yealow, and Cod blacke, both of nopsome smell, and of bitter taste. Yet in working, sayth Dioscorides, it is verie wonderfull. For his Lease or flower being sadden and boyled among with running water, brydeleth and kepeth away swelling of the Splene. It helpeth the tothache, and stencheth the flowing of the bloudie Flux.

### *Of the Bulrush.*

The Bulrush hath one kinde, which of some is called Sonnes brow: The Romaynes call it Sea Bulrish or Manuad: And it hath two kindes: one which hath a square top or crowne verie blunt withall: and the other is rather Spearelike and sharpe topped. This last saith Diascor. intermedled with drinke, bringeth on fast and sound sleepe.

### *Of the Burre.*

The Burre of the Greeces is called *Philanthros*, mannes friend, for that it couseth to catch holde and to cleaue vpon man his Garment holding fast by such kinde of roughnesse  
F.ij. as



## The second Booke

as it hath.

### *Of Cammock.*

**C**ammock sayth Theophrast is an Herbe thoroughly beset with Prickle, and is one of those that continue but for one yeare, or for the Spring time, Sommer and Autumne : and so fade away. His leafe is like Rue. It groweth in such ground as is tilled, & especially where as Corne or such like graine is most rancke. It is plucked up by his roote, then when as the earth through the Sunne beames is feruently hote, or else not. In some place for binding & staying the Husbandman it is called Rest harrow : in Cambridge shire Whine.

### *Of Cammomill.*

**C**ammomill, is an Herbe used of Physitions to purge the head, and to emptie it of superfluous humors and other grosse matter. Auicenn sayth, that there is three kindes hereof. One which hath a Saffron flower : another whose flower is as it were Purple coloured : the thirde is white. This hath that laudable preeminence for that the more it is trod and kept vnder, the more a great deale and the better it commeth up and prospereth.

*Of Capers.*

**C**apers, or the fruit which is called Capparis, is so deriued from the Greeke name, for that it hath a round head in the top of his stem. His best liking is in dry & stonie grounds, and is called of the Physicians the purging Herbe, of some it is called Doggues Bzemble, of other some Doggues Apple, of other Hares heart. The Mages call it Pentheron.

*Of Casia.*

**C**asia, is one of those sorts which haue their prebeminence and are had in price for their odoriferous and pleasant smell. Which (sayth Plinie) hath three kindes, in no point one coloured like to another. For the first is white, the seconde red, the thirde almost blacke. The first is of least value, for that it soone rotteth, and is consumed and eaten of Moynes. The best is tried thus: by sanour or smell, tast and colour. It groweth in Arabia. His stalke or bodie sayth Theophrast, is somewhat grosse or superfluous, representing therein strikes, small and long, not much vnlike to Sinelwes. It hath a barke and rinde but most difficult to be pared away. It is cut in the bignesse and length of two fingers, or a little moze: and

F. liij. that

## The second Booke

that onely about the vppermost and most tender twigges, and is after sowled by being so cut whilēt it is fresh and græne with some strong binding, the binding most commonly being of an Ore his hide. The true Casia we haue not, neyther the true Cynamon.

### *Of the Cedar tree.*

**T**he Cedar tree is in Lease like to the Cypress: his Wood is counted precious, and is long endurable for that it neyther harbozeth Moth nor Worme. Whereof (for this such his goodnesse) the Pillars and Beames of Princes Houses and Pallaces, likewise of Temples are made hereof. It groweth in Affrick, Grete, & Siria, and especially vpon the Mount Libanus. Rabanus sayth, that it is the verie Ladie and Queene of Trees. Theophrast sayth, that it is of marueilous highe growth, verie light, straight vp, about the bodie with out wem or knot. And aboue al places saith he, that beareth the freshest, and is of greenest leaf that is in Corsica. From thence is brought that fine powder which is called Cedria; which they vse to bestrewe vpon Garments, vpon booke as such like to preserve them from worme eating.



*Of Cerfolie.*

**C**erfolie, is an Herbe in operation and working in a maner fiery. His best is, saith Diascorides in that that it being wrought & tempered with Virgins Urine, remedieth all kinde of swelling.

*Of Cetewale.*

**C**etewale, is an Herbe whose roote the Physicians vse to gather in Sommer, and being then dried indureth in good case thze whole yeares next after.

*Of Centorie.*

**C**entorie, is called the bitter Herbe, for that it is most bitter in tast: some call it the gal of the earth: his working was first knowne by Chiron the Centaure, who vled it first in Medicine.

*Of Celedonie.*

**C**eledonie, is an Herbe which beareth a saffron coloured flower, whose flower also gathered and helde in the hande dyeth, and stayneth the gatherers hande. Plinie sayth, it is then in his best lust, when as the Swallow abydeeth and buildeth amongst vs,  
and

## The second Booke

and serueth the Swallowe (as the same Plinie and Aristotle also doe witnesse) to great vse and purpose. For say they, if at any time by any mischaunce or fortune, hir yong be hurt or perilled in their eyesight, the dam goeth to this herbe, & p[re]sseth forth his iuice, which being so done, she annoynteth it about their eyes, and so restoreth them to the better and their former state and case againe.

### *Of the Cherie tree.*

**T**he Cherie tree sayth Theophrast, heightneth and matcheth with any in that poynt what so euer. It sometime reacheth sayth he, to 24. Cubites, his leafe is like to the Medlar, sauing that in handling of it, it is somewhat more rough. His flower is white, which hauing gotten full ripenesse becometh bloud red.

### *Of the Cinamon.*

**T**he Cinamon shouteth forth out of a yong set or spring in bignesse about two Cubits. It groweth in Indie and Arabia, as Theophrast mentioneth, and is called Cinamon, for that it hath his top as it were folded or plaited. It is of ashie and duskie colour: his leafe is like to wilde Maioram. It neuer smelleth till it be thzoughly drie. It groweth amongst

Wiers

Byers and berie hard Rocks, and is gathered with much paine and difficultie. In Fables we find that this fruit is found in the Phoenix Nest. Theophrast sayth, that is of the best goodnesse which is next to the twigggs and top, and that is lesse good, which is next to the roote.

### *Of the Ciprous tree.*

**T**he Ciprous tree is so named of y<sup>e</sup> Grækes as Isidore saith, for that in his growth and especially beneath about his roote, it figureth the Pine Apple tree, or that figure which the Geomitricians call Conus. It is singuler in swæte smell. And for this purpose they were wont in olde time to burie their dead with the Wood hereof, hereby thinking to keepe vnder, and to suppress all ill smells and saours of dead Carrasses.

### *Of Cokkell.*

**C**okkell is an vnprofitable Herbe or rather (to giue him his right name) a hurtfull weede which will alwayes be medling with the pure Wheate, and doeth often choke it vp, and hindreth his growth: So that the old Proverbe is herein verified: the ill weede overcropheth the good roine.



## The second Booke

### *Of Coltes foote.*

**C**Oltes foote of some is called Bethicon, of the Egyptians Suartha. His leaf is like to the I uie leafe. It ariseth from the roote direct and straight vp.

### *Of Coriander.*

**C**oriander hath his name comen with vs and the Greekes. For it seemeth to be so called *Apo tou korion*, of plentie of seede. Which seede being taken in sweete wine, prouoketh a man to much venerie. But this being after this sort drunke without moderation or reason in so taking it, causeth Phrensie and madnesse.

### *Of the Chestnut tree.*

**T**he Chestnut tree is a verie tough wood, and so massie or sound, that it maye be the principall Beame in all buildings. It is so fertile and ranke in yong shote and slippe, besides this in budding and giuing of flouze, that being once cut or hacked in pieces, will be the better for that, and bnd so much the more. It is called *Castanea* in Latine quasi *Castraria* a *Caltrando* bicause it is so often lopped or gelt, or bicause it is first opened befoze it is rosted in the

the fier. Some saye that those kinde of Coles  
wherewith the Smith mollifieth and worketh  
his Iron are made with this.

### *Of Chastlambe.*

**C**Hastlambe or Agnus castus hath y<sup>e</sup> flowre  
and seede that being digested of vs, openeth  
forthwith the pores of the bodie: consumeth  
and drieth vp that naturall moisture within.  
Diascorides sayeth that with so working, it  
maketh men chaste.

### *Of Crowtoe.*

**C**Rowtoe of some is called *Vacinium*, in  
Greeke *Iacynthos*. It hath a leaf like to *Boz*,  
ret, a handfull in height, in bredth it is lesse or  
more small than a Waidens finger. His colour  
is Greene as y<sup>e</sup> p<sup>r</sup>ecious stone is of y<sup>e</sup> name: his  
top is full of Purple flowers. His roote circle-  
like or round. It being drunken saith Diasco.  
with Wine purgeth the Gall of his superflu-  
ousnesse. Of this Herbe. y. sundrie fables haue  
sprong vp with y<sup>e</sup> Poets. One that it was first  
a Boy entierly beloued of Apollo, whome he  
at a time by a certaine mischaunce slew, which  
thing done in his furt (lesse that with his  
death his memorie should also die) he turned  
him into this kind of Herbe or Plant. Another  
is

## The second Booke

Is, that it sprang vp of Ajax bloud the most valiant Captain that euer the Grekes had. And for the remembraunce of so worthe a Knight or rather Princelie and Heroicall person, the Gods are said to haue giuen to this Herbe two baynes, figuring and evidently shewing these two Letters A. and I. with vs it is commonly named as we said before, Crowtoe.

### Of Crowfoote.

Crowfoote of some is called Astrion. The Romanes in their phrase of speech call it bloudie leafe. It spreadeth sayth Diascorides, all abroad vpon the earth, rather than by any meanes it should heighthen. His leafe is cut about or bepinked. It beareth yelow flowers, called Goldknops, and wheresoeuer it groweth (whosoever list to dig vnder and about it) shall neuer finde his roote without great store of humoꝝ and water, like as in Camomill.

### Of Cresses.

Cresses with the Egyptians are called Moth. The Romanes call the Nasturtia This kinde being drunken sayeth Dial. much aualleth and is a certaine remedie against serpents. The Persians vsed it as the best Sallet that they had in al their feasting and banquetting



ting. It auailleth much to memozy, whereof ariseth this Proverbe: Eate wel of the Cresses.

## Of the Cucumber.

The Cucumber after Plinie groweth both in the Gardaine and in the fiede. It is of those sort sayeth I sidore as also Theophrast, that chaunge their lease and stalke often.

## Of Cinkfolie.

Cinkfolie oꝛ five leaved grasse of some is called *Pentadactylon*, oꝛ *Asphalton*. The Magges call it I bis claw oꝛ naile: some cal it Mercuries singlar. His lease is like to Wynt, and belwen oꝛ hacked tothlike, in maner of Saw. His flowre is yelow and somewhat pale with all. It groweth in moyst and watrie places. It is ministred often of the Phisitions with Lusters and Purgations.

## Of Daffadill.

Daffadill, some call Anthericon, the Romanes Kings spare. It is in his stalke berie thinne and light, and beareth his flower in his top: it is of plentifull roote. It being ministred medicine like, remedyeth the Serpentes sting.

## Of Dictamus.

**D**ictamus is an Herbe which groweth in Crete and is very wonderfull in losening & unbinding the straights of the bodie. Tullie gathereth this to be true by the maner of the Beares o: Harte, who being stricken in the rib with anye Dart o: Arrowe, so that it sticketh hard fast: they streight wayes hunt after and hasten to the water bankes of the Fen where this Herbe groweth, and finding this, eateth it as a present remedie to haue thereby helpe in such a distresse: which Herbe being once eaten, they shake out the Dart o: Arrow out of their ribbes as they list.

## Of Dill.

**D**ill some call Anis. The Egyptians Arabis. The Mages after their tongue, Dogs head o: Houndes locke. The Arabians Mercuries h:nde. The Romanes as before Anis. Dioscorides saith, that it hindzeth and hurteth the good viefight being often taken, and is a hinderance to issue.

## Of Dragaunce.

**D**ragaunce is an Herbe so called for that it is bespotted and is specked in his colour  
much

much like to a Snake : representing the verie  
 Asper or Dragon, which Herbe the Asper  
 it selfe standeth in dreade of. Of some it is  
 called Colubyne, for it hath hys flower  
 Purple coloured: it is also clouen and sharpe  
 as the Serpents tongue is. It is blacke in the  
 midst of his flower. This sayth Dioscorides,  
 hauing his roote dyed and beaten all to pou-  
 der & confect also with water of Roses beau-  
 tifieth and cleareth the soule face, as being  
 with other things handled helpeth otherwise.

### Of Dragon.

Dragon the greater and the lesse. The grea-  
 ter of some is called Aron, Haron, Iaron.  
 et. The Romanes call it Serpentarie. This  
 groweth only in shadowie places, and such as  
 be hedged, so kept away fro the Sunnes beate,  
 which thing it cannot abide. The lesser hath  
 white spots, and those little, his stalke straight  
 vp: and his length about.ij. Cubits.

### Of Dwale.

Dwale is called in Greeke *Struchmon Tynoticon*  
 in English sleeple Dwale. It is a kinde of  
 shrub sayth Diasc. which groweth high to the  
 Sea, verie abundant and plentifull in yong  
 shotes. It is maruellously effectuous to bring



## The second Booke

a man on sound and fast sleepe. There is another kind of the self same name which is called mad Dwale. Which being drūke sheweth wonders by a certaine false shewe of imagination.

### *Of the Elme.*

The Elme is a tree whose wood or timber is yelow, verie sinowie & strong. It is called of some all heart. It is used and occupied principally about magnificall or beautifull gates. It is then best of all riuen, clouen and cut in sunder when it is moyst and grēne, and wpth more difficultie being once drie. Theophrast sayth, that it is in his kinde verie barraine. It only beareth a certaine Grape, but nothing else. It is one of those kinds that putrisie and breede wozmes.

### *of ESele.*

ESele of some is taken for Ciebright: this hath his leafe verie thinne and plaine. It is not of so fresh a grēne colour, or of like loke, as many other Plants be: but this it hath above them, for it being pressed, doth giue a very daintie and most medicinable iuice or humor, not much vnlike to milke. Diascor. sayth, it purgeth scume and other such superfluities of like nature.

*Of the Elder tree.*

**T**he Elder, saith Iſid. is verie soft in handling, and of verie small heighth or growth. Percor are made certain kinds of instruments and especially a kinde of Symphonie whiche the common sort call a Pipe: the learned and more ciuill kinde of men name it a Duleimer. As the abouesaid Authoz witnesseth, in that his tractate of Muslicall instrumentes. It hath boughes thicke and grosse, verie plaine and well compact with all in his out ward apperance. But within they are verie hollow, and haue nothing else but a soft Marie, which is commonly called their pith. Plinie sayth, that if the middle Marke or Kinde be pared or cut somewhat more toward the vpper part of his stocke or bodie, than towards the nether part, or contrariwise, so it will afterwards augmet either vppward or downeward, with spreading forth of his armes or bzaunches after that sort.

*Of Fenkell.*

**F**enkell is an Herbe of the Cardaine and fielde common to them both, but not so common, as effectuous. The Latine worde signifieth, that it should be sharper of the sight, & Dioscorides also sayth, that the iuice of this

G.g.

Herbes

## The second Booke

Herbes rote quickneth the eyes. It is called of the Greekes *Marathon*. Plinie (as also Isidore in his. ruy. booke saith) that the verie Serpents (if nothing else did) were sufficient to poble & to cause this kinde to be well reckened of, for that through the onely taste oꝝ eating hereof, they shake off many sicknesses, and thereby keepe away, oꝝ of from them weake & olde age.

### *Of the Fig tree.*

**T**he Fig tree, is of no high growth, neither nice in bodie, but grossely set and thick, all his wood not so plaine, as wꝛethed & wꝛinkled: the colour of his Lease and Kinde somewhat more wan oꝝ pale: his flower Medler-like. It is called *Ficus* in Latine à fecūditate as some say, for such fertilitie as it hath and increase: for so soone as his fruites, those that be all of one time in growth begin once to ripen and are pulled oꝝ plucked therefro, it straight wayes with no lesse aboundance shooteth forth other. It hath that humoz (as it is said) that is like womans milke. It hath also that vnicuous and Oylie nature in tast and smell, so vnpleasant to the Bull, that there is no better bit oꝝ Bridle to stay and quiet him, then to bring him to the Fig tree, whereas he may haue but onely sent and smell hereof, and being neuer



so fierce, is forthwith tamed. It hath diuerse appellations and names of diuers Regions & Countreys. There is one kinde sayth Theophrast in Indie, which euen from his boughes or branches giueth yearely rote. There is another Fig tree called *Egiptiaca*, which in Wood and fruit bearing, is like the other: but in effect and manner of working is contrarie both to this kind and to all other: for it being throwen into the water, it straight waye descendeth and seeketh to the bottom (and that which is most to be marvelled at) after that it hath bene so a long time drowned, and hath euery parte or poze full of water (at which it should seeme to be more ponderous) it then ariseth vp againe to the waters top, and so kepeth ouerlie and aboue the waters highest superficie, and swimmeth as Saint Augustine sayth, as all other kinds of Timber do, aboue.

### *Of the Fir tree.*

The Fir tree sayth Theophrast, hath this one maner and custome peculiarly to himselfe, that being cut, eyther hynzed or hurt, by any strome or tempest in y left side of his stalk (which kinde of stalke it hath both light and smooth) it by and by taketh hart a grasse, and groweth round about and garland like, a litle

G.ij.

beneath

beneath his top: which some call leaping about: other some the daunsing of the rounde. It is in colour somewhat black, to feele to hard aboue measure. WherEOF the standing Cups of Arcadie were wont to be made. And this farder it hath peculiarly, that cutting y boughes without skill, or hurting the toppe, it fozteth with dyeth.

### *Of Firse.*

Firse or Gorse, is a most sharpe and thorne kinde of Herbe, growing in Woodes, Forrests, Deserts and in such grounds as be most woedie. It is saide to pteck and wound the feete of him that passeth by, and catching holde of some part of a man, some pierceth to the quick. The common sort call this dangerous herbe.

### *Of the Frankinsence tree.*

The Frankinsence tree is verie plentiful in boughes giuing. In leafe it is like to our pearce. Sauiug y it is much more small. It is in colour as greene as Rue, in rinde & barke as soft as Laurell. The tree it selfe hath ere now bene called Libanos, & in Greeke *Dendrilibanos* his Gum or teare. Libanotos of Galen. Eripedes again cōtrariwise bled Libanon for the teare: and Libanotos for the tree. It is so fabled with

with þe Greekes that it had his name of a yong man, and the same an Assirian, whose name was Libanos, who after ward was turned in to this kinde of tree, whome certaine enuious persons slue perceiuing him so serious in worshipping the Gods. (For the which their malice being not long after acquitted and reuenged) it was afterwards and hitherto is holden in opinion that there was no better nor more acceptable sacrifice to the Gods than Frankinsence offered vp. There is a certaine Manna of this Frankinsence, which Plinie will haue to be þe purest of this his humours drops wozung forth by great pressing. There is also a certaine smoke in this, swete and pleasant, after that it be burned, as there is also of Mirrhe.

### *Of Fumitorie.*

Fumitorie of the Epyptians is called Lynx of the Greekes *Kapnos*, with the Latines *Fumus terre*, the earth his fume or smell. It is a bushie or shrublike Herbe like to Coreander his flower, white or more like Ashie colour. Dioscorides sayth, it letteth the hayzes of the eye liddes, being pluckt away to grow again, annointed and layde with Guin. It is in his best working, then, when as it is greene.



## The second Booke

### Of Garlick.

**G**arlick, hath his name of his strong and vnpleasant smell; bicause it smelleth saich Isidore so strongly, and with that so lothsomly, that it taketh away, & bereaueth for a time the good and sweete smell of all other things. The best that it hath, is that it is good of encrease. For euerie and eche coate of his (those I call coates which are as it were on both their sides behemmed and parted, and are as it were in seuerall corners of the house, but yet in house and so by that meanes all one) set in the Gardaine or other where, will some come by and much prosper. Which thing the Dyon as Aristotle sayth, halseth in: for that is set onely by whole heades, & so commeth by or else not.

### Of Ginger.

**G**inger, in Greke is called *Zingiberis*, it groweth in Arabia; his growth is by manye and infinite small rootes: in smell and sauiour not much vnlike to Pepper. Chuse sayth Dioscorides of the rootes hereof thus. Take them for the best and principal, which haue not bene eaten, neither gnawen with woomen: for they haue their wormes also as al other rootes haue.

*Of Gladiolus or Sworde herbe.*

**G**ladiolus, his form and proportion of leafe is like to Hedge, his flower yealow in a maner like to the flower Deluce: some call it Arion, some Sword point or edge tole: other some cuttle haft. The Romaines as before. It groweth for the most part in the fiede. It hath a double roote one placed & settled within an another. This his roote sayth Dioscorides, being taken in wine prouoketh and stirreth vp to Venerie.

*Of Graspe.*

**G**raspe of some is called Asyphylion. They of Affrick call it Eball, the Egyptians Anuphi, the Romaines Cattailles meate. His growth (as what it is also) is verie wel knowen of all men. Herein lurketh the Serpent, and hydeh him selfe safely. With this all beastes and Cattell of the field do liue. It helpeth and remedyeth, sayth Dioscorides all hinderances and stops to vyne. There is a kinde of graspe in Babilon, whiche is like Cane or Reede, which being tasted or eaten of, killeth the Cattailles, and it groweth by the highe way sides on euerie side as they iourney. In the Hill Parnasus, there groweth another kinde of graspe

## The second Booke

grasse more thicke and ranke than the other,  
& of better size: for it beareth a leafe like Iule.  
In Cilicia there is a kinde of Grasse which is  
called Heracha, and of the Egyptians Apap,  
which groweth in hedges about walles and  
vines: whose leafe is like Mercuries Herbe,  
and as full of Briestles.

### Of Grunswell.

**G**runswell in Greeke *Ercigeton*, it groweth  
vpon walles and Tyleshads, and is hoare,  
like to an olde mans bearde. It hath a duskie  
flower. Dioscorides sayth, that his stalke be-  
ing boyled in water, and after wards druncke  
w<sup>th</sup> wine, doth ease the sore grief of the stomack.

### Of the Gilofer.

**T**he Gilofer is called *Gariophilus*, hys  
flower of al other flowers is most swete in  
smell. There be many kinds of Gilofers, al-  
though but one name for the all. There is also  
a tree of y<sup>e</sup> name called *Geu* of other some *Be-*  
*net*, which hath fruit in tast like y<sup>e</sup> Peppercorn

### Of Hares foote.

**H**ares foote, of some Hares commyn. It  
groweth in Cardaine Alpes. And is as  
Dioscorides saith, a singular Medicine to kepe  
and



and defend the inward bowels from swelling.

## *Of Henbane.*

**H**enbane, hath the name to be a cause of madnesse or surie: Isidore sayth, that it killeth and bindeth the spirites: The Herbe it selfe hath a top or small heade. In olde time, vpon the Crowne or Myter of the high Priest stood a flower right vp on the top, not much vnlike this Hearbe, about a finger in heighth, supereminent, & vnderneath this, in the lower part of the garland or Myter, round about his Temple or Forehead, there was a golden circle in three sortes ordered, and set vpon, the which stood with ycalow flowers from one side to another. We must gather that something was figured hereby, and that the high Priest or Bishopps were not on this wise ordered for nought

## *Of Horse taile.*

**H**orsetaile but more commonlye with vs called Catres taile, of the Greekes *Hippuris* of the Mages Saturnes soode. It groweth in waterie places and those softlye dighted and banked about. It creepeth vp by stalke aloft, and reacheth ouer his neighbours head, couerting and preasing as much as it may to be the higher. In his top it figureth a taile to looke to.

And

## The second Booke

And thereof had it his name. His roote is tough and verie harde. Diasc. sayeth, that it is a soze binder, and that it stencheth eruption of blood.

### Of Houselike.

**H**ouselike in Greeke is called *Acizoon*, as you would say, alwayes aloue. It is alwaies greene and well liking, and for his endurance is resembled to Ambrosia: for his colour to the Marigolde, for his roundet or figure to the Bullocks etc: Insomuch that the Romaines call it Iupiters etc. It hath a fruitfull leafe in the bignes of a mans thumbe: in the end thereof it is sharpe or like a tongue. It is given to drinke sayth Diascorides against the biting of the greatest kinde of Spider, and that kinde principallie which hath the mosse iointes, as some be thysse iointed. There is another of this name, but it is lesse, and is called *Acizoon to Mikron*, or with the Romanes *Vitalis herba*, or *Semperuiua*. Semigreene. It groweth vpon Wallles and tiled houses and is many wayes medicinable. Diascorides.

### Of Humlocke.

**H**umlock in Greeke is called *Koneion*. With the Egyptians *Apemphii*; in Latine *Cicuta*. It hath his stalk and stem like Fennell.

His

His flower is white . His seede like Anise  
seede, but more white. It is one of those kinds  
of Plantes which destroye and kill as some al-  
most as it is taken . Wherewith as we reade  
Socrates the good Philosopher died forthwith,  
after that he had bene once caused and compel-  
led of malicious Judges to take y Cup wher-  
in the iuice hereof was poured, and so to drinke  
it off. Dioscorides sayth it killeth through ex-  
treme colde, banquishing and ertinguishing  
all naturall heate.

### *Of the Herbe Facinct.*

I Acinct is an Herbe hauing a purple flower  
It toke his name of a certaine noble childe,  
which among the Syrtes in a Pasture there  
was found dead. So the childe his funeral gaue  
name to this Herbe . His colour is properlye  
Aerie, bespotted among with Purple and red.  
It hath a certaine flare lyke Snowe. Of these  
th.colours were the Priestes robes of , as we  
read in the old law.

### *Of Sope.*

I Sope is an Herbe of meane growth , but of  
much vertue , and principallye in purging  
the Lungs. Wherefore in the olde law sayeth  
Isidor,



## The second Booke

Isidor, by a bunch of Iſope, they would be be-  
sprinkled with the bloude of Lambes, which  
would be counted and reckened cleane.

### *Of the Juniper tree.*

**T**he Juniper tree is so called of similitude  
and likenesse to the fire. Py in Greeke sig-  
nifieth the fire: or as some thinke it is so called  
for that in his maner of growing it is like that  
figure which the Geometricians cal Pyramis,  
we may say sharply topped. Or as other some  
say, it is so named for his good and long maner  
of retayning and keeping fier, insomuche that  
if Coales of fire be raked up, and inwrapped  
with the Ashes hereof, they continue as they  
saye, vntertinguished by the space of a whole  
yeare. It groweth sayth Diascorides, in stony  
and desart places. Plinie sayth, that the onely  
shadow of this sleath and killeth Serpents:  
and therefore his fruit is reckned to be a reme-  
die against payson.

### *Of Iupiters beard.*

**I** Vpifers Beard, called of the Greekes *Chrysoskome*, as you would say Goldilocks. It is  
hairie like Iſope. Diascorides sayth, it is ta-  
ken in Wine estewes to purge,

*Of Iuie.*

**I**ue sayth Iſidore, is ſo called, for that it  
creepeth all about, and cleaueth faſt to the  
tree, ſome ſay (as it may be alſo) that it was ſo  
called, for that at the firſt it was giuen to the  
Kid and Deere as nourishment & meate. For  
Hædera is the Latine word, and we may fetch  
it as it were word out of word, Hædera quaſi  
Hædis data. It is plentiful in giuing Milke,  
wherewith the Kids were more full of Milke.  
It is a token and ſigne with the Philoſophers  
of colde and moſt earth.

*Of the Kaſtairy.*

**T**he Kaſtairy is a tree of good high growth,  
ſo called as Iſidore witneſſeth, for that it  
muſt be often lopped or gelt. For this ſo ſone  
as it is cut downe, by and by (as it were a faire  
greene groue) ſpreadeth abroad and beareth in-  
finite bloſſomes, and buddeth wonderfullie.  
His fruite hangeth betwæne leafe and leafe,  
and that double or by couples, in maner of a  
man his priuities.

*Of the Laurell tree.*

**T**he Laurell tree hath bene from the begin-  
ning, the verie ſeignorie and badge of all  
ſuch

such as haue gotten amongst men the name of honoꝝ, dignitie and praise. Insomuch that in olde time (as also in many places now oꝝ not long since) the Garlands & Crownes of Emperours, hardie Captaines, valiant Souldiers and such like, were made hereof. With them of the olde time it was called *Laudea*, afterwards the letter d through an other custome had his chaunge into the letter r, and is now called *Laurea*, (as many other wordes of like sorte) of the which is *Meridies* foꝝ *Medidies* and the like. The Greekes named it *Daphnis*, foꝝ that it is alwayes freshe and neuer leaseth his greene colour. Aristotle sayeth that this kinde of tree (whereas other and those infinite are) is neuer hurt by thunder and lightning.

### *Of Laus tibi.*

**L**aus tibi oꝝ white Daffadill in Greeke is called *Narkissos*. It hath his lease like an Onyon. His stalke yelow within his skirne, and hollow. *Diascorides* sayth, that it ioyneth together those sinewes which are cut, being adhibited and bled plaister like.

### *Of Lettice.*

**L**ettice sayeth *Isidor*, is so sayde foꝝ that if being eatē, hath that humoꝝ which is some conuerted



conuerted into milke : and to the woman it encreaseth milke abundantlye. To the man he sayth, it is cause of prouokement to Venerie. There is both field Lettise and Carduin Lettise. Dioscorides sayth, that it putteth away all hinderances of sound sleepe.

### *Of the Leeke.*

The Leeke hath his time of lustinesse and youth, and his time also of age, euen as man hath. For the first yeare it bestoweth all care and trauell in growth and nourishment to his owne perfection and ripening : then the next yeare following, that that he can he reserueth and bestoweth vpon seede, to the preservation of his kinde.

### *Of Laburnum.*

Laburnum is a tree growing vppon the Mountaines called the Alpes, whose wood is white & hard : and hath his flower one Cubite in length, so noysome that no Bee will touch it. This groweth in hard and drie places and hateth moisture or water.

### *Of Libardbaine.*

Libardbaine of the Greekes is called *Ak-ni-on*, it hath leaues like the Cucumber, but

*H. J.*

*some*

## The second Booke

some what more lesse and rough. His roote is like y<sup>e</sup> Scorpions taile. In colour it is as white as the Alabaſter. They ſay that if the roote here of be ſhewed or offered to the Scorpion, that it enſebleth him, and bereaueth him for a while of his liuely powers, & of both his inward and outward ſenſes. But contrariwiſe if you ſhew him Wareſcote or Terworze, he by and by leapeth, and is aloft. Diaſcorides ſayth, that this roote being ſtamped to poulder, and being beſpiced or beſtrewed vpon their meate, as fleſh, and ſuch other things wherewith they liue, deſtroyeth and killeth the Panther, the Libard, the Wolfe, and all other beaſtes, thoſe eſpecially which liue by rauening, and that whilſt their meate ſo ordred is in their mouth. There is another of this name, engliſhed Wolfebane: whoſe leaſe is like the Plane tree, which hath iij. kindes. The one which the Huntelſman beſeth: which groweth for the moſt part in Italie, with the which after their addighting they deſtroy Wolves, as Diaſcorides ſayth: the other which ſerue the Philiſtion to good uſe and purpoſe.

### *Of Liricumfancie.*

**L**iricumfancie, or as other iudge May Lillie, for reſemblance alike: It hath his flowre very

berie white. In Greeke it is called *Ephemeron*, for his short continuance and daylie dying. As also there is a little kinde of beast in the Riner Hispanis of that name, as Aristotle recordeth, which liueth but onely one daye, and dieth at night: so ordained of God and prouided of Nature: herein to learne and teache vs that all things created & made, haue their ende: some with long looking for it, other some haue it as sodenly, and as short: And to enforme vs further, that euerie thing hath not a like end. For, infinite things there are, that haue no proportion, or seeme not to be (although they be) conference & comparison being once had, the one with the other.

### *Of Licorise.*

**L**Ycorise, is so saide especially through the Greeke word for that it hath a sweete roote. *Glucē* in Greeke is interpreted sweete. It is not onely sweete, but it is also moyst, insomuch that it slaketh the thirst.

### *Of the Malew.*

**T**He Malew hath that preheminnence, that it molifieth, and loseneth all hardnesse of the inward parts & bowels of the belly: as Isidor sheweth, whose lyquo, or iuice sayth he, being

W. G.

concern



## The second Booke

contempered with any clammy Dyle, and being annoynted vpon any mans body, he cannot be stung with Bees.

### *Of the Mandrake.*

**T**he Mandrake sayth Dioscorides, of some is called Circea. For that the Poets saigned, that Circe the Witch or Sorceresse vsed it in hir amorous and delicious drincks. It beareth sayth Isidore, an Apple of swete smell, which of some is called the Apple of the earth. The Poets call it *Anthropomorpheus*, for that it hath his roote in y<sup>e</sup> earth in figure like to a mā. Whose roote being boyled with wine, and giuen the patient to drinke, the Surgion forthwith casteth the Patient into a dead sleepe. There is of this both Male and Female. The Male is of like leafe to the Bete. The Female to the Lettise.

### *Of Maioram.*

**M**Aioram swete, or Maiorā gentle, toke his name of a certaine Kinges wayting Boy, which in fetching his Lord certain oyntments at the Apothecaries, by chaunce (whilst he bare them) had a fall, & so by the spilling of euerie eche of them (meeting together by their flowing, and by such confusion) a meruellous  
Swete

swæte smell was made, which as they say, this  
Ma ioram representeth.

### *Of the Mastick tree.*

**T**he Mastick tree, distilleth and droppeth a  
certaine teare oꝝ Gum: and that kinde of  
gum which is in woꝝking very dry, & emptieth  
the head of all moyſture, and al other superflui-  
ties, as Diaſcorides ſayth.

### *Of the Marigolde.*

**T**he Marigolde of Manardus is called Ly-  
ſimachia. Ruellius calleth it *Woodwaren*,  
it groweth in Medowes and Paſtures like to  
Brome, ſo bitter that no beaſt living will eate  
thereof. Other will haue it called *Loſtriffe* oꝝ  
*Herbe Willow*. It beareth a red flower: It  
being put ſaith Diaſcorides into the fire, ſen-  
deth foꝝth that kinde of ſmoke that is noyſome  
to Serpents, and driueth away Flies.

### *Of Molin or Longwort.*

**M**olin oꝝ Longwort, is one kinde of that  
Herbe, which in Greeke is called *Phlamos*,  
another of that is the *Primroſe*. Of ſome it is  
taken foꝝ the *Koſecampin*. It hath a long roote,  
a white flower, & ſomewhat wanne. Aristotle  
ſayth, that this is the fiſhes deadly deſtruction,

## The second Booke

oꝛ they coueting to taste hereof, by the power of his woꝝking, are weakned and bzought low insomuch that they thereby foꝛ the most part, loꝛse their life.

### *Of the Mulberie tree.*

**T**he Mulberie tree hath a soueraigne red colour in fruit bearing: wherbyñ in Greeke it is called *Moros*, which signifieth red oꝛ ruddie coloured. There is saith Theophrast & Egyptian Mulberie tree that is not much vnlike ours in the Gardaine: but it hath a singular maner by it selfe in fruite bearing, foꝛ neyther vpon his bough, neyther yet vpon his leafe, it beareth fruit but onely beneath out at his bodie, in the bignesse of our Fig. But soꝛasmuch as it lacketh his inward Kernal (which other frutes haue) it is somewhat slack in hastning toward ripenesse, and is neuer mature oꝛ melow, untill such time as it be pꝛessed and chafed with Iron Instruments, such as they haue in Egypt. Which kinde of fruit being on this wise vsed as it were the space of foure dayes, it wareth ripe by and by, and in the eating is verie pleasant.

### *Of the Mushrom.*

The



**T**he Mushrom or Toadstole, in Greeke is called *Mokéton*, in Latine *Fungus*. It hath two sundrie kinds, and they both differ in goodnesse, for the one may be eaten: the other is not to be eaten, but is deadly to eate. The first also eat sones by other meanes, not of himselfe, but taking it of another, becommeth poysonous or deadly. *Dialcorides* saith, that this thing sometime commeth to passe through neighbourhode and feloship either of rustie Iron, or Payles: or else sometime by rotten and filthie Raggcs cast among them, and consumed to dust: sometime also by harbouring Serpents, such as are all venemous: sometime also through the next neighbourhode of venemous and infectuous Plants, and so forth.

### *Of Mint.*

**M**int is an Herbe of swæte smell and is of two sorts the one of the Gardaine, & other of the field. The Latines cal it *Calaminthus*. *Isaac* sayth, that it stoppeth and stencheth all kinde of swellings.

### *Of Milfoile.*

**M**ylfoile of some Yarrow or Rosebleede, is a small and short set or shrub. It hath his leafe like to the Birdes feathers. They are de-  
v. iij.                      uided

## The second Booke

aided by cuttes, and are sharpe also like the Cummin. Diascorides sayth, it is profitable to stay eruption of bloud.

### *Of the Mirhe tree.*

**T**he Mirhe tree sayth Plinie, groweth in the pastures and woods of Arabia, whose leafe is much like to the Oliue, but moze sharp and thornie. It hath boughes like to the Juniper. It is in his growth aboute fīue Cubittes high. It distilleth drops out of his side, or body, both bitter & græne, which some cal sweating. Isidore saith, that the best of it cometh by resolution and losse giuing within it selfe. And that he sayth is a great deale moze precious, which cometh forth and issueth of his owne accorde, than that which cometh by stroke and Iron Instrument violentlye brought forth. Dead bodies annointed with this distillation, are sayde to be preserved from corruption or rottennesse.

### *Of the Myrt tree.*

**T**he Myrt tree sayth Isid. was first called Myrtus, for y<sup>e</sup> it groweth most commonly nigh to the Sea shore. It is one of the odorous kind, or sort, those I meane which haue swæte sent or smell. Diascorides sayth that it  
repairth



repairerth and refresheth ane we olde wearied members.

## Of the Nettle.

The Nettle is a burner, & is called Vrtica, of the actiue verbe Vro: as I lid. saith. It is of fire and extreme hote burning nature, burning with handling of it onely. And when as it hath once done with burning as much as it will: it straight wayes causeth yching, to the intent that the place being scratched might swell & moze. Which ill weede is not through this his dealing one waies hurtfull to a man, but many waies. Yet it hath in it saith Dioscorides somewhat praise worthy: for it is singular (so as it may be vsed) to stench bloud.

## Of Nightshade.

Nightshade of y Egyptians is called Alleto in Greke *Struchnos*, the Romaines cal it *Batrachium* some other *Solanum*. His leafe is somewhat like *Percelie*. Dioscorides saith it helpeth the burning and inflation of the stomack. With this the valiaunt Beggars and mozte cunning in that their daylie craft, (craft it maye be well called and taken in the worst part) doe make their flesh seeme rawe and rancored, as often as they will, to the intent men may



## The second Booke]

may pittie them the moze, and giue them the  
sooner their Almes: whereas peradventure,  
they be as whole & as lustie as those that haue  
pittie of them in verie deede. But here we may  
perceiue there is a countersaying almost in e-  
uerie thing. They therefore to beguile men,  
thus vse it. With this they chafe their legges,  
their armes and other partes also where they  
will, till it blister and bzeake the skinne, & ha-  
uing so done so; a time it sheweth a meruelous  
ill looke. And so I warrent you to that looke  
they, so; their partes, can counterfaite as good,  
In most places in England it is called Gold-  
knappe or yelowc Grace, so; the golden colour  
of his frute,

### *Of the Nut tree*

**T**he Nut tree may be called & that very apt-  
lie, an iniurious & vnquiet neighbour. It  
hurteth the fruits next to him by all meanes,  
both with his shadow, with dropping ill teares  
or humors from out his leaues vpon them and  
also with his roote. Insomuch that by al waies  
it vereth and hindzeth the next to him. Isidore  
saith they may all generally and with one and  
the same name be called Nuts, whose fruite is  
hid and kept vp in huske or shale: As the wal-  
nut, the Chestnut, the Almond and the like.

*Of*

*Of the Nymphes tree*

**T**he Nymphes tree of the Grækes is called *Lotos*, it is of exceeding gret height, very soft & tender in barke. In fruit it is like the Cherrie, as swæte and as smal also. Cardane saith, that Neptunes Daughter a Nymph, fleeing from Priapus, was turned into this tree, and therebpon it had first his name. There is an Herbe also of this name, which the Poets imagin and saigne, that whosoever eateth thereof shall so be in attendance vpon Venus and vpon hir Court Ladies, that he shall not be able to moue from the place where he so tarieth or resteth in.

*Of the Olive tree.*

**T**he Olive is a kinde of tree had in much price amongst the Auncients for his peaceable and concordant nature. Insomuch that the olde Romaines (as in their Histories and Chronicles doth appeare) were neuer wont to send their Legates or Embassadors eyther to aske and require peace: or else to offer and proclaim peace with their outward enimies, without smal braunches hereof bozne in their hands. Remigius saith, it is for a token of signe or attonement and couenant made betwæne God  
and

## The second Booke

and man. As then especially when as y<sup>e</sup> Doue  
fleeing forth of Noe his Arke, fetched first and  
formost to him a small twig hereof. Plinie  
sayth, in his .xv. booke, that the valiant and no-  
blest vanquishers in the Citie of Athens in  
olde time were honoured and crowned with  
the Oliue. The same Authour also recozdeth,  
that there be diuers kindes hereof. There is al-  
so a certaine iuice of this Oliue, as Isidore  
saith, which the moze new and fresh that it is,  
the better it is. There is also the wilde Oliue  
like to the other, but that it hath a moze broade  
Leafe.

### *Of the Oke.*

**T**he Oke is called y<sup>e</sup> sound bodied tree, and  
his p<sup>r</sup>incipallitie is in long life & endurance.  
It is sayd that Mambra that tre<sup>e</sup>, was a kinde  
of Oke, vnder which Abraham dwelt which  
continued and endured many hundred yeares,  
euen from his time to Constantines the king  
and Emperour. His fruite is commonly cal-  
led the Acorne.

### *Of the Oleander.*

**O**leander, in Græke *Nerion* y<sup>e</sup> Latines call  
it *Rhododendrum*. It is thought to be a  
tre<sup>e</sup> inleaf like to y<sup>e</sup> Almond tre<sup>e</sup>, but at the end  
some



somewhat more sharpe. In flower it is like the Rose, and beareth fruite with shale, as the Almonde: within his shale are fat and full seedes, as soft to feele to as purple silk. His leaf or lint of flower being eaten of cattaille is their cause of death.

### *Of the Onyon.*

The Onyon hath al his strenght and manner of working in his roote or head, & therefore it is called *Cepa* in Latin, for that all his profit is placed in y<sup>e</sup> head. At one yerres growth it taketh no great p<sup>ro</sup>use, neither doth it seeme to ryot untill suche time as it is plentiful in y<sup>e</sup>lding seede.

### *Of Orchanet or wilde Buglosse*

Orchanet, of the Romaines & Greekes is called *Anchusa*. Some of our countriemen translate it wilde Buglosse. It hath his leafe sharp set and thornie. Whis roote saith Diasco. hath that kind of iuice, that being wrong out, dieth in a manner a sanguine colour.

### *Of the Orenge tree.*

The Orenge tree wherof Mantuá so much maketh mention of, in his Eglogs: is first reported to be brought from the Medes, wher  
of

## The second Booke

of is thought to arise this Latine woꝝde *Malus Medica*. The Greekes call it *Kédromela*, for that his fruite is in smell, not much vnlike to the Ceder. The Orenge sayth *Diascorides*, helpeth and remedieþ all venome. And so the Poet meaneth, whereas he sayth: And hereof is the soules best nourishment. This tree is at all seasons of y<sup>e</sup> yeare fruit bearing oꝝ fruit full: insomuch that it is neuer found without fruit, but after a diuers soꝛt in their ualitie & maner: for when the first of their fruit is melow, and readie ripe: then the second you shall espie greene and sower: and the thirde newe blooming and in flower. So that as the first is plucked off: the residue one after another hasten to ryppensse, the first to the thirde hys poynt: the thirde to the seconde, and that, that is not (but in possibilitie and power is) then springing foꝛth.

### *Of organnye.*

**O**Rgannye of some wilde *Maiores*. His roote is like the Rape, ruddie within, and without verie blacke. *Diascorides* sayth, that if his roote be stamped and mixt with *Viniger*, that it is a singuler Medicine, and remedieþ the bighring and eating of Spiders.

## *Of the Palme tree.*

**T**he Palme tree, is bespzed with boughes plentifullye, and the same in a maner resembling the small lynes in our hande. It is of indifferent heighth, swift in shooting forth, and in his growth, keeping and retayning still his lease without fall (which thing the most of all other kindes doe not) but haue yearely at one time of the yeare the fall of their lease. The Greekes in their language call it *Phœnix*, fetched & borrowed as I think, from *Phoenix* the Birde of Arabie, which is said to be of so long life or continuance. Plinie sayth, that there is hereof both Male and Female.

## *Of Papyrus or the Rushe* of Egypt.

**P**apyrus or the Rush of Egypt, and Siria, in length is reported to be ten Cubits. It groweth in the Fen and Marshie groundes. Of this was Paper at the first made, as hys name yet seemeth to testifie. This kinde of Rush being well dꝝyed, is the fire his best nourishment: with this also in Egypt and Siria, they make Candles and Torches (euen as we) with out wieke and cotton.



## The second Booke

### *Of the Peare tree.*

**T**he Peare tree as Isidore witnesseth, is called Pyrus, for that it is in his fashion and kinde of growth, Piramidall or firelike, brode aboute the middle of the bodie, but at the top Arrow headed, or Pinnaclelike. It hath but one name, for many and sundrie his Kindes. There is in a certaine Towne in Italie called Crustumium that kinde of Peare, which is as red as bloud in one of his sides, and in the reasidue otherwise.

### *Of Pearserthnut.*

**P**earserthnut of many in english, in Greeke is called *Astragalos*. The Romaines call it *Ficus terræ*, the Fig of the earth. In maner of growth it seemeth to be but a small and verie short shrub. It is in leafe and bryanch bearing like to Cicer his roote: of the Phisitions it is sayde to be by many wayes medicinable, as to stay and stench bloud, & the like. But it is very hard and scarcely able to be beaten to poulder.

### *Of Penroyall.*

**P**enroyall of some Chrusitis of others Iupiters beard: of others it is thought to be a kind of Calamint. It hath lockes verie like J.  
fope:

sope: The Graekes amongst them by their  
maner of name and worde giuing (as we may  
interp[re]t) seeme to call it golden Hearbe. His  
roote is a great binder, & cauleth excessive heate.  
Plinie commendeth it for this one thing aboue  
all other herbes: For that it being hung vp in a  
larderhouse, either by b[ra]unch, or otherwise, in  
the midst and depth of Winter, yet for all that  
buddeth forth his yelow and golden flower.

### *Of the Pine tree.*

The Pine tree is called holdfast or pitchie tre.  
It is sayde to sweate, and to droppe forth  
pitch. Theophrast saith, that this kind of tre  
sundereth and agreeth with al other their na-  
tures whatsoeuer, as also the Fig tre doth the  
contrarie. It beareth that fruite which we call  
the Pine Apple. At the first it is very raw and  
grene, but being ripened, it cometh most nigh  
to the Chesnut his colour.

### *Of the Pionie.*

The Pionie had his name first of a certayne  
Persian whose name was Peon as Lid-  
reporteth: Some call it Penterobina for his  
number of leaues. Other some call it fiftin-  
gred leafe, for his fingers likenes. Auicenna saith,  
that there is of this both Male & Female. The

Male

Male

Male saith he, druncken in Wine helpeth the  
Opilation of the Splene.

### *Of the Pepper tree.*

**T**he Pepper tree groweth in Indie, and  
vpon the side of the hill Caucasus right op-  
posit to the Sunne. His leafe is much like the  
Iunipers leafe. It groweth amongst the Gro-  
ues and Woods, such as the Serpents inhabit:  
But to be free from any their kinde of enda-  
maging, the inhabitants of that countrie saith  
Isidore, when the fruites hereof ripen, doe set  
the whole Groue on fire, and by that meanes  
the deadly Serpents flie, and are drunck away.  
So that the fire hath two effectes in so wo-  
king: the one to their terrour and feare: the  
other to make black and becolour the Carnels  
as it were most browne: when as both they  
and þ residue of their fruit by naturall growth  
and proper colour are all white. It taketh also  
of this fiering, not onely blacke colours, but  
wrinkles also, as we may see vpon his vpper  
skin. They that will be Craftes maysters in  
this marchandise, haue prouise of both olde and  
new thus. If it be light, they iudge it olde: if  
more weighthie, then take they it to be newe.  
But herein sometime the Merchants play the  
verie Marchants. For they intermeddle now  
and



and then amongst their olde Pepper the froth  
oꝝ finders of Siluer oꝝ Leade, and such like, to  
make it waye heauie.

### *Of Phleum.*

**P**hleum sayth Theophrast, is in his leafe  
verie fertile, and in a maner fleshy. It is of  
great stocke, and as small of heigth. It hath a  
certaine influence and moze plentifull meane  
of encrease of the Stars which be called Plea-  
des: And therfore it may be said that it is cal-  
led Phleum. It giueth orderly leafe after leafe  
as they fall away.

### *Of the Plane tree.*

**T**he Plane tree in Græke is called *Platos*, for  
his bredth and plainenesse of leafe. Zerxes  
the King of moſte mightie power had this in  
admiration aboue al other trees, inſomuch that  
he fell in loue with it, and at ſuch time as other  
haſtned him, & made preparance through him  
to battaile, yet he would ſomwhile ſlack vnder  
this tree, and ſpende there the moſt parte of the  
day. He departing alſo from thence by motion  
and trauaiſe of bodie (yet ſtill permanent there  
in his minde) would leaue behind him pledges  
and tokens of his loue: Armelets, Chaynes,  
embordered aray, which he for teſtimonic be-

## The second Booke

ly of hial oue, being vp vpon the Boughes.

### *Of Piperitis.*

Piperitis the Herbe of Castor the Phisitton, was saide to be effectuous in remedying and helping the falling sicknesse.

### *Of the Pomegranet.*

The Pomegranet, is of some called the good kernell Aple. It hath in his round set and proportiō of skin, a multitude of small kernels. Isaac saith, that this being immoderately taken engendreth veracions & griefes, inwardly and outwardly.

### *Of Persely.*

Persely, is a Cardaine herbe and bled much with Cokes in dighting & setting out their meates, as often also to farce and stuffe here wall. It had his name as the Latin word giueth for growing on stony & rocky places. Diasco. saith that his seeds may be kept ten yeres without losse of operation. There are diuers kinds hereof: but that of Macedony is counted the best.

### *Of Plantaine.*

Plantaine of some is called Laines tongue: his leafe is verie plaine but sinowie, after the

the likenesse of this Herbe was once the attire of the high Priest made. It remedieth and helpeth the byting and swelling of mad Dogges.

### *Of Popie.*

POpie or Chesboule is in one sorte, of the gardaine, in another of the fiede. This of many is take in Bread, for better healths sake. It causeth slepe: and driueth away watchings, as sayth Dioscorides. Therefore Diagoras the Philosopher, a man most vigilant and studious, when as other vsed it, he would not take it, no not then, when as he had taken to much vpon him by studie & watching: least he thereby should accustome him selfe to fall fro his old wont: yet Mnesidem<sup>9</sup> another Philosopher, woulde esteemes vse to smell hereof, and to receiue of the iuice purposely to prouoke slepe.

### *Of the Plumb tree.*

THE Plumb tre, hath many & diuers kinds, although but one name for all; But his chiefest and principall kinde is the Damascen, brought forth first oute of a certaine place or towne called Damascum, where it first grew.

### *Of Polipodecke or Okeferne.*

Fig.

Polipo.



## The second Booke

**P**olipodecke or Okeferne, groweth on the toppes of Oks and walles. It being rost in the Carcasse of an Hen saith Auicen, remedyeth the grieve of the guttes.

### *Of Purslane.*

**P**urslane, is an Herbe in colour very fresh, and greene. Plinie sayth, y it being chawed and kept a while betwene the teeth, doth make the loose teeth hard, and setteth them fast again.

### *Of the Quince tree.*

**T**he Quince tree is in Latin called Cydonia Malus of Cydon a certaine towne in Crete. Cato was the first that called it Cotonia, for that his Apple or fruite is all ouer apparailled with a certaine kinde of woll called Cotton. With the Germanes it is called Quittenbaum. Amongst the Germanes it is most rife, and groweth in colde and moyst places. Many thinke that this is that fruit which the Poets call golden Apple: in Greeke *Chrusomela*. Lonicer sayth, that the iuyce of the raw Quince helpeth them that haue their winde or breath stopped: and which haue no good digestion in meate taking.

### *Of Reede.*

Reede

**R**Eede is halfe take with the Herbe and tree,  
 but in force or growth, above the Herbe,  
 And nothing in strength to the tree his compa-  
 rison: It is all without very smooth and plain,  
 within like an emptie vessell. It is caried and  
 bent on euery side with the wind. Isidor saith,  
 that it tooke his name of some & sodain change  
 in his aray. Arundo sayth he is deriued out of  
 the Adiectiue Aridum, for that it so speedily dri-  
 eth and withereth.

### *Of the Rose.*

**T**he Rose sayth Theophrast, (although it  
 hath but one name for so sundrie kindes)  
 yet it is knowen well inough in his kindes, ei-  
 ther by number and account of leafe, either  
 else by sharpenesse, lightnesse, colour, or smell.  
 They of this kinde for the most part haue fine  
 leaues: there are some found that haue .xij. o-  
 ther some .xx. other some haue farre many mo.  
 There be also sayth he, which bene called hun-  
 dret leaues. Whereof many came from Phi-  
 lippos, which being first brought from Pan-  
 geus the berie armehole or elbow of Thrace,  
 are now set and do grow in many other places  
 Those be saith he of most sweete smell, which  
 growe in Cyrena: and hereof is made with  
 the Apothicaries a moste sweete confection or  
 J. liij. Ointment.

## The seconde Booke

Dintment. In Cyrena also there is the best Violet, and that which is of pure smell.

### Of Rosemarie.

**R**osemarie by his Latin name, should seme to haue bene called in y former time, whole some Herbe. His leafe is somewhat like Fenel, but moze sharply ended, and grosse about. It can not be sone reckened, to holwe many & sundrie vles and purposes it serueth to.

### Of Rue.

**R**ue is called the Medickable Herbe: and especially there where as excessive heate is found. For it is sayd to be most whote. There is hereof both that of the Gardaine, and of the field. They say that in this Herbe it is taught vs, how the enuening of Serpents may be holpen: for that such things living as haue a doe with Serpents, doe first arme themselves with this Herbe, before they encounter with them. Plinie sayth, that the Measell hauing well knowen the effect and force of this Herbe, at the meeting of the Cockatrice (having first eaten herof) goeth forth quietly, and encountereth with him, and so vanquisheth him.

### Of Saffron.

Saffron



**S**Affron saith Idore, was first named in Latin Crocus, of a certain town in Cicilie called Coritium, wheras it is especially most abundant, although plentiful in many other places. Many things saith he toke their name of the first place wheras thy grew. It hath this soueraigntie or best goodnesse, in that that by whole winters long, it keepeth his greene colour, & leaseth it not, whatsoeuer cold nipping wether, or tempest can do to appall it. In summer it suffereth the leafe to wither, & in midde Autumne it taketh it freshly againe: and giueth then his fruit in a soft and tender heads.

### *Of Sauin.*

**S**Auin, is one of those kindes which all the whole winter time weareth his greene cote, and beareth leafe all seasons of the yeare. It is often vsed of Physicians to fomentacion, and especiallie to remedie and help all griefs in the inward partes and bowels.

### *Of Saxifrage.*

**S**axifrage is called the stone killing herb for that his operation is such, that it dissolueth and weareth aspay all sand and grauell which taketh roote in the bladder.

### *Of Scammony.*

Scammony

## The second Booke

**S**Cammony of the Latins Colophonia, in Greeke *Skammonia*: it hath a leafe like *Y*uie, but softer and in figure and shewe most like to the *Triangle*: It beareth a white flower. *Diascorides* saith, that it is giuen to purge and deliuer from colour, and saith he so it doth but it commonlye leaueth a worse matter behind it.

### *Of Saint Iohnes seale.*

**S**aint Iohnes seale, of *Ruellius Salomōs* seale: of *Manardus*, Saint Maries seale: of *John Agricola* *fraxinella* or *scala Cæli*, in looke & appearance is like *Y* Laurel: in tast like the *Quince*. *Diascorides* saith that there groweth betwene euery leafe many flowers of white colour, and in great number.

### *Of Spikenarde.*

**S**pikenarde sayth *Plinie*, giueth name to many kinds. *Spica nardi* or *Spikenarde*, is onely supposed to come out of *Indie*. It is so called saith *Isidor*, for that his leafe is gathered swimming aloft in the fouds, and streames of *Indie*, without eyther roote or stalke. Which leafe they finding, doe pierce and prick it, and do lay it vp to drie. They say that there is a leafe in *Paradise* much like to this *Mardus*. There

is one growing also in Indie, another in Siria. This last being kept awhile in the mouth dryeth by the tongue and saliuous humoꝝ.

### *Of stonie Sage or Wall sage.*

**S**Tony Sage oꝝ Wall sage, which most commonly groweth vpon the Eyles of houses, oꝝ vpon the top of Walles, of some is called Heraclea. The Mages after their language call it Titans bloud, oꝝ the Scorpions taile. Some call it Dres eie. It hath a Lease like Sage: and groweth plentifully amongst the Sandes. The best vertue of this is sayth Dioscorides, to seeke and search to the bottom of all maymes and woundes.

### *Of Sycomore.*

**S**Ycomore oꝝ foolish Fig tree, in leafe is like the Mulberie tree: In other poynts, it is the selfe same with the Fig. It hath a milkie kinde of iuyce oꝝ humoꝝ, many a time seene at the Lease his ende. It hath Graines within his fruite as the Fig tree hath: But this to be most merueiled at, for that it neuer ripeneth vntill it be stroken with an Iron instrument.

### *Of the Thorne tree.*

The



## The seconde Booke

**T**he Thorn tree is armed about with Dart and sting. And therefore I sidore will haue it named Spina, quasi speculis septa: as you would say, besenced with sting. It is bled with vs as for his best worthinesse to enclose, and to be a defence and a partour of our neighbour his ground and ours.

### *Of Terebull.*

**T**erebull, is the Lease of an Herb in Indie, which swimmeth about in Poles & Ditches, without any roote that is sene. Those of Mauritania and of Greece call it Malabathrum. Whereof commeth a most precious, and swete Oyle. Cardane sayth, that it so comforteth a man, that the verie Lease being taken then, when as a man is in grieve and veration either of minde or of bodie, it staieth or quieteth him, yea although he be in a swoone or dying.

### *Of Tragion.*

**T**Ragion saith Dioscorides, onely Crete & Cicilie bringeth forth. It hath his bough, seede and lease like to the Mascix tree, but not altogether so great. It floweth and distilleth that humo: that is like gumme. With this as with Dictamus (whereof we spake before) the Goates & Dære of Crete being once wounded

ded, helpe and remedie themselves, and then especially, if it be by Arrowe or Dart, sticking fast in their Ribs, they so losen it by this harts tongue or Cetract. And Dioscorides sayth, that al harvest time his leaues smel ramnishly, in maner like the Goate, and this groweth vpon the hilles and loftie places. There is an herbe also of this name which some call Scorpion, the Romaines and Greekes *Tragos*.

### *Of the tree of Paradise.*

The tree of Paradise saith Cardane, is of short life, for the second yeare his bodie drieth vp and wareth barraine: It beareth fruit like a cluster of Grapes, but in bignesse of an Apple. It is couered with a yelow coate, & his leafe is very long & broad, for the which it is of so short life, for that which is great and grosse hath neede of great humour, & that also which goeth to much at riot; or else it by and by drieth.

### *Of Trifolie.*

Trifolie, or thre leaved Herbe, as the word or name may be general to all such as haue onely but thre Leaues: so is there a certaine fruit or Herbe so properly called. Of some it is called short vine, of the Egyptians *Epaphu*.

## The second Booke

It is of swete smell. It groweth sayth Dioscorides, in a shadowie and darke place: His flower is purpled & Circlelike, his seede dronken in Wine is much medicinable.

### *Of Turbit.*

**T**urbit whose Lease is like the Laurell, groweth in Egypt, and is not the same which men think, they receyue at the Apothecaries hands: It is giuen to purge fleume. It is said (being drunken in Viniger) to remedie the byting and stinging of the Aspis: for the which there are but fewe remedies.

### *Of Wake Robin.*

**W**ake Robin the Syrians call Lupha. It is leaved in figure like the Dragon: In his stalke it is purpled. It giueth a sharpe set stomacke inough to digest, and to satisfie Patures desire, being once taken.

### *Of Walwort.*

**W**alwort the Greekes cal *Symphyton* whose heygth is commonly two cubites: his lease is rifted like Buglosse, his roote and neether shewe black: but within very white and oylie: It helpeth and putteth away bloud spitting.

*Of*



*Of wild borage.*

**W**ilde Borage oꝛ Alcibiadiō is that herb that Alcibiades vsed to paint his face with. The Latins cal it Alcibiacū, it hath his leafe white, & is wrought like Orchanet: his best is sayth Diascorides, foꝛ that it helpeth ach and anguish of the Lungs.

*Of wilde Rue.*

**W**ilde Rue oꝛ woodsage in Latine Polimonion. It hath smal stalkes saith Diascorides in a mansr like a birdes Fether: his leafe is a little bigger than our Rue. It hath a tuft which is full of black seedes. They say, that if it be applied to any part of a man, No Scorpion can sting oꝛ wounde him: oꝛ if he doth, it can not hurt him.

*Of Veruen.*

**V**eruen, of some after their language is called Holy Herbe. The Mages call it Iuno's teare, oꝛ Mercuries moyste blood. The Romaines Cocks combe. It groweth only in the waters, and is thought to be that Herbe which in Greeke is called *Peristicon*, bicause the Doves being in companie and in their flight, seake after their fode at this Herbe.

of

## The second Booke

### *Of the Violet.*

**T**he Violet is in two kindes : white & purple. His best goodnesse is in a swæte kind of smel, & especially that Violet which groweth (as we saide befoze) in Cirena. Some say that there is a kinde of Violet lyke Honie. Howe holwe much the more effectuous or good in working this his flowre is : so much y more it is saide to holde downe his head, and to bow and bende his bodie downward, to the earth,

### *Of Wintergreene.*

**W**intergreene of the Mages is called **W**olues heart, so to translate it. The Sirians call it Merida. The Frenchmen Luniper. The Latines after their language, black Lingwort or the earths leafe, it is like to our Beete. His sæde sayth Diasc. taken in wine, helpeth the grief of the inward bowels.

### *Of Woodbinde.*

**W**oodbinde of the Mages is called Venus haire. Of the Egyptians Tucon. It is a humile and weake kinde of shrub, and bath his leafe sayeth Diascorides, one set a good way off from another. It twineth like a threed or line, about other herbes and fruits,  
and

and is a hinderance to their prosperitie and growth. They say that if it be drunken. xxxij. dayes together, it causeth a barraine and barren fruttfull nature: further it helpeth the Feuer intermedled with Dyle.

### *Of Woodherbe.*

**W**oodherbe after the Latin translating, in Greeke *Kataphysis*, it hath a leafe lyke Crofwote and groweth about in the groaves and fieldes as plentifully & as thick as grasse. It being stamped saith Diascorides, and mixt with y<sup>e</sup> brayne of anie thing living, remedyeth & cureth Ulcers and Biles. It is also said, that if it be brought home whilest it is fresh, and bestrewed about the house, to prohibit and let the Flies of their engendring.

### *Of the Willow tree.*

**T**he Willow tree in Latin is called *Salix* a *Saliendo*, for his swift skipping and coming bp. The best prayse that it hath giuen him is, for that the more he is powdered and cut downe, the better a greate deale he prospereth. His second praise is for ministering oftentimes meate to the Cattaille.

### *Of the Yewe tree.*



## The second Booke

**T**he Yewe tree in Greke is called *Smilax*, the  
 Romaines call it *Taxus*. It is in bignesse  
 of leafe like the Firre træ. *Diascorides* saith,  
 that it first grue in *Carbonia* a part of *Italie*  
 and *Spaine*. It hath that secret maner of woꝝ  
 king, that whosoever sitteth oꝝ lyeth on sleepe  
 vnder it, keatcheth no good thereby: foꝝ often  
 times hurt hath come thereby, and somtimes  
 also death. It was tolde vs of it saith *Diasco-*  
*rides*, that we should auoide it by a certaine  
 friende of ours, foꝝ feare of greater daunger.  
 And *Virgil* in his *Bucolickes* warneth and  
 chargeth the shepheards of his time, that they  
 should not suffer their shæpe to fæde neyther  
 vnder this, neyther vnder the *Juniper* træ,  
 neyther vnder those træs whose shadowe is  
 hurtfull. As in his *Georgickes* he warneth  
 also, how the swarnes of Bees should be kept  
 away in any case from the *Yewes* of the *Isle*  
 of *Cirle* oꝝ *Corfica* in this verse and the like.

*Et tua Cyneas fugiant examina Taxos.*

If that thou wilt thy Bees to be  
 in weale and in good case  
 Take heede of *Cirfies* Yewes I say  
 and of that daungerous place.

And *Plinie* also in his naturall *Histoxie* and  
 xvi. booke recoꝝdeth of this, that in *Arcadie* the  
*Yewes* are of that foꝝce to weakē and enfeble  
 the

the vitall powers in any man sleeping vnder them, that sometime he forthwith and presently dieth. And Plutarch in his Symposiacke doeth the reason, for that the Braine being dis-tempered with so noisome and deadly a sent or smell, causeth the rest of the head not to be well, but vndoeth his good feeling, and all at once bereueth him of all. Thus saith Plinie it both, Whensoever any long tariance is made vnder it. But then doeth it especially cumber and hurt, yea, most often kill, when as it newlye shooteth out and buddeth forth flowers.

*FINIS.*

*K.ij.*

The thirde Booke of  
the Ægemonie or chieft  
*vertues in all the whole*  
**kind of brute Bea-**  
*stes, Foules, Fishes,*  
creping wormes  
and Serpentes,  
with the Al-  
phabetical  
order.



*Psalm. 148.*

Praise the Lord of Heauen, ye beasts and  
all cattell : wormes and fethered Foules.



# The Preface to the *thirde Booke.*

67



## The deuision of Sauage and

brute Beastes, reueth somewhat more at large: And may more plentifully be sected and seuered into their branches, then these other two more base Daughters and of lesser price, which we next befeze & immediately in their order shewed off, what was their best and soueraigne goodnesse. For this is the close and wise working of Dame

Nature, that the further and in degree the more high, she labourerth in hers to haue them reach to the chiefest perfection in tohome are all things absolute, full and without any point of lache or imperfection, she giueth to eche of them in their kinde a senerall gift. And whereas all of them can not be alike, neyther is there in them equall condition, yet for the best she prouideth for them in that that may be: alwayes foreseeing to auoyde impossibilitie. I mought here therefore set these two last Daughters, the plant and eke the brute Beast, the one from the other by this note and difference (for many men haue children alike, and yet they are knowne and haue their difference by one marke or other) first and foremost in mouing from place to place, with an appetite to repast themselves: and this is the chiefest, vsed and sought forth of Philosophers: the next in feeling and sense, perceiuing grieue and paine, good and euill. And herein and in these, they chiefly dissent. In so much that the Plant is only portioned with the life vegetatiue, and therein in euery eche power fully & abundantly. This other last steppeth by a Stayer higher, layth holde and apprehendeth another kinde of life in degree more princely, and in force or large power most manifolde: for with this, it hath might to meue, to haue lust or appetite: to haue and hunt after what it will, and to wander and straye therefore wher it will, neyther ought that to be reckned ought which Anaxagoras and Empedocles, men partiall in this poynt reasoned: Whereas they spake of that other the Plant his prayse. In so much, that they would perswade others of their time, that in that kinde there was both mouing abroad and appetite to that which it perceiueth to be best: but they are re-

R. in.

futed

## The Preface.

fitte of Aristotle by sundrie and sufficient reasons whereof we entend not to speake : onely setting out selues to gaine say them herein, with this one reason chosen forth of the rest, that Aristotle teacheth. If they haue sense and appetite, they must needes haue feeling : if they haue feeling, they must needes haue organe, & parts instrumentall for the manner of feeling. But in the Plant there is none such percepued : Therefore with so little a trip they are cleane cast Downe. further some of them ad (but that which may be the more bozne withal) that many of the kindes of Plants haue both Male and female, As Empedocles and his like: of whome I demand whether y they haue coniunction yea or no: or whether they haue these parts which be destined to procreation yea or no: and lastly, whether they con iune eche other with their like: for & Male sayth Aristotle is that which by coniunction begetteth his like in another. The female that which likewise doth euen so with another. But in this last they may be the more differed, for that Aristotle himselfe in the conclusion and winding vp of his former booke De Plantis, doth as it were distinguish those of the same kindes, although they haue a nigh resemblance and are taken of some for all one. And thus sayth he, you shall know the Male from the female. The Male is of more spale or tough branches: of leafe and boughes, more abundant: of lesse humoz or moisture than the female: yet more forwarde in ripening. And hath his leafe and stippes also differing. The female hath all these, but nothing like in number, affection and qualitie. But we minde not this to giue backe or to slip aside with any more conference or comparison had. Let vs fall now to euery thing liuing and Creature of life h's accustomed deuision. All liuing Creatures therefore (I do here necessarily but vniwillingly comprehend man not meaning to speake what his soveraigntie is nor what is in him best, but purposed to stay before I come at him, who standeth on the stayer a step higher than we meane to climbe: but speaking of liuing Creatures, my meaning is of brute Beastes, the worde restrayned and cut a little short.) first to go to their place where they accostome to liue. differ thus. for one part of them liueth vpon the earth, another in the Sea & Waters, the thirde part in both, doubtfully: so that one while they keepe in the brode ayre: another while in the water, and earth, as the Crocodile. Those of the earth some of them haue foote to go with: some creepe: some swim: some flie. The next Difference is noted and percepued in their manner and kinde of liuing, as Aristotle witnesseth, in his bookes De animalibus

bus very often. Some sayth he, be as it were milde, hurtfull to no bodie, as the Bullock, the Goate, the pooze and helpe Sheepe: other of such fiercenesse, and so wilde that they can not be tamed, as the Tyger, the wilde Boare, and other of haughtie stomacke as the Lyon: other some of incredible might or strength, as is the Elephaut, the Carrnell, and such like: other after a sort subtil and wily, working man much euill and displeasure, as the craftie fox, the deuouring Wolfe and so forth. Whie as concerning this matter hath this diuision. All Beastes sayth he, or Creatures liuing hath this difference: some be full of bloud, whereby they be long liued, as the Hart, the Vinde, the Roe, other are without bloud: but in stead thereof haue their naturall humoz: as the Bee, the Waspe, the Beetle, the flie. All which are of wretched & paried bodie. Againe he sayth, some difference is in them for their foode: for that the most part to accompt of, of all maner Beastes, liue by flesh, and be called in Greeke Cinophagai: other are indifferent for that matter, and eate that, as other things, when they may come by it: as the Dogge, the fleeing Eagle, and the like. Some againe, which will none of it: as for the most part all fowles of the Ayre, and fishes of the Sea. further, some be of good memorie, or retaine for a time in their head a good turne done to them or an euill as the Dog, the Lion, the Cannell: Other as forgetfull of such kinde of deseruing, and vnmindefull as the Ostrich, the Dove. And there is in some a certaine kinde of percereraunce and adiuudging or esteeming what is what (but the same spoken of vs by resemblance and vnproperly) which we may perceiue they haue through their care in bringing vp & tending their yong: as also in artificiall maner of building their Nest, in hunting and seeking after their pray, in remedying and curing woundes: in espying what shall hurt them: And further in some through foreknowledge and skill to prognosticate what shall afterwards happen by storme & tempest: as is the Swallow by his departure, when colde and Winter begin to come in. As is the wilde Crane, which also sheweth vs through his flight from place to place, wheras exceeding frosts shall be: And there is not this onely in the Crane, laudable or prayse worthy, but that which requireth farre greater prayse and long time to admiration. Aristotle sayth, that he hath marked this that when the Cranes by companie, flie ouer the broad Sea (which is large, wide, and infinite) to continue in that their passage the better without rescue, and to endure to the ende, they vse this knack or practise. Their companie then is brought



## The Preface.

into futes, and so they fite two a breast, and the fift or oddes Crane in maner of a perdue sterne, to make the other way in the Ayre, flieth all alone before, till he be wearie so doing: when he is wearie, another goeth and taketh vpon him his office and painetaking, and that other cometh to their place which be of breast, and in like sort doe all the other by course, till their iourney be at an end: and so their flight is like a Triangle, sharpe at the ende, and broad about, and called therewithall by one another his helping. Againe (to leaue their entrailles and inward parts so to come by deuision) they are sayde to differ in outward attire and kinde of aray: for some haue haire for their vpper Garment: some haue onely their bare skin: other haue feathers: other haue hide: other haue their skin full of prickles and bristles: and (to speake of their maner of defending themselves) some haue sting, some haue tuskes, some haue hornes: othersome helpe themselves by swiftnesse and lightnesse of wings: and as for their voice, some haue soft voice: some as loud and shrill. The Colo saith Arisotle, is in voyce more loud than the mightie Bull. I coulde gather also differences in shewing how euerie part is placed both within and without, not all alike: moreouer, of their use and purpose, of their affection also, of their settes and disposition in life: but I had rather (as they say lose the Hare) then to take such infinite paines as to hunt so farre for hir. I will therefore now make halt home againe, peraduenture & number of companie of Nyles going, in taking such paynes, would wearie vs: It is counted wisdom not to take to much vpon a man, neither more than he can well suffer.

But now to euery living thing or Creature his  
soveraigntie so farre forth as we can, our  
Pen and Hande shall hasten. And  
first let vs begin Alphabetically  
(as in the residue of our  
work before) with  
the Adder.

# The thirde Booke of the 69

## *Aegemonie treating of*

brute Beastes, Foules,

Fishes, creping Wormes

& Serpents, perticularly

and Alphabetically.

### *Of the Adder.*

**T**he Adder is called by Etimologie of Latin name shadowy Snake. Coluber sayth Isidore, is so fetched worde for worde, and deriued thus, as if you would say Vmbras colens, lurking or liuing in darke places and black shadowes. It is reported to enuie and hate the Hart, to kill the Lyon. And by all maner of meanes to flee from the Herbe Rue. It casteth off yearly his vppermost skin or coate. It longeth to liue among hollow trees, to seeke his food in Pasture and Groaue: to set muche store by Milke: to hurt both with tooth and mouth, and also with his hinder part or taile: to suck fleshe: to eat Flies, and now & then among to eat crumme and dry earth. Plinie saith in his. 30. booke and. 4. Chapter, that the fat or brawne of the Adder, especially the water Adder, remediethe  
the

## The thirde Booke

the stinging and byting of the Crocodile. And againe, if thou haue about thee but the Gall of an Adder, no other Adder will touch or hurt thee, but flie from thee: the scent or smell thereof doth so annoy him.

### Of the Ape.

**T**he Ape in Græke is called *Simeas*, of hys flat nose and filthie face, on eche side thereof plated or wrinckled. Some will haue him so called for counterfeiting of the like, or for imitation, and deriue *Simia* the Polone substantive out of the Adiectiue *Simile*, the like: For that he would be like in playing and toying. But I doe not greatly gainesay them herein. Isidore sayth in his. vii. booke, that when he is angrie he frowneeth: In the newe Moone he is pleasant, and for that time very iocund: but when he wareth olde, he sorroweth, and is of sad looke. When he hath two yong ones at one broode, that of them both which he most intierly loueth, he alwayes beareth in his armes, the other (as not much passing of it) he whurleth vpon his shoulders. Isidore reckneth vp fīue kindes of Apes: One which is not much unlike our Dog in figure or shew: another that hath a taile standing vp in good length & thickness like a Fore; another kinde is saide to be  
of



of soft & silkie haire : there are the fourth kinde called Satyri. The fift are said to haue a hairie beard & a square visage withall. Plinie saith, that the fierce Lion is very desirous of the Ape his flesh : and with hungrie eating thereof he riddeth himselfe of many infirmities.

### *Of the Aspis.*

The Aspis is a kinde of deadly Snake, of most perilous bite or sting : some say it is called Aspis ab aspergendo, of besprinkling and casting about venome. There are diuers kinds hereof. Plinie in his. viij. booke and. xxiij. Chapter sayth, that there is a principall and pure loue betwæne the Male and the Female, after that they be once knit together, and haue (as all Mates haue) house and home, and all things necessarie comimon to them both alike. Insomuch that they liue alwayes, and go together to seeke their fode, and such like. So that if it be by any meanes, that any man kill either of these by any mishap, or by good will : the other left aliue pursueth after the slear with incredible care and couetise to reuenge. And killeth him in whatsoeuer thoro w fare or throng of people he can finde him, vnlesse he hastneth the sooner away, & escapeth by straights of narrow rowme, or by often turning and ouercrossing

## The thirde Booke

find the way, or by passage had ouer Flouds and Riuers. But Nature hath yet for all this bene mans friend, for whereas if with hir sight and swift glauncing vppon the earth, she had eyesight alike to it, she would soone be requited, and woulde soone come by him: she is herein somewhat behind, and hindred, and is saide to pursue him onely by hearing, whereas he is, and by sharpe smell. There is as I sidore reporteth fve kindes of Aspis. The first named *Dipsas* in Greeke, in Latine *Situla* Thyrstie Snake. It is of white colour, clouen in the taile, and beset with black spots or strikes. He that is stung with this Snake or Worme, shall feele such excessive heate & vnquenchable thirst in himselfe, that by no meanes he can quench his thirst, neyther by Wine, by Milke, by Beare or Ale, or by cleare water. But the more he drinketh the more he may. Insomuch that through thirst at y last he dieth, as I sidore witnesseth. The second Aspis is called *Hypnalis*, which killeth a man as he is in sleepe. Which kinde of Snake Cleopatra vsed, and therewithall died in his bed with very much ease. The thirde is called *Emorrois*, which whome soeuer it byteth, he shall sweate forth blond. It so loseneth the Maynes and openeth verie wide the pores of the bodie. The fourth

is

is called Prester, which alwayes runneth towards a man with open mouth, and hath a verie lothsome and ill smelling breath. The fift is called Septabificus, which by bit and stinging, causeth a man to consume away, and giueth him so, a deadly deathes wound.

### *Of the Asse.*

The Asse is named after Etimologie of Latine worde Rescuy beast, for that men at the firste were faine to rescue them selues in iourneying, by setting thereon, or as some say, for that it is a beast of dull wit, & groe sense. Senos in Greeke say some is Sensus, and Ascenos insensible or slow. It is of verie heauie and dul nature. His chiefest foode saith Auicen, are Briers and Bzembles. And Aristotle semeth to becken to him, for that he sayth thus. The Asse by bziestling amongst the Bushes and Briers hindzeth the small Birdes in bringing vp their yong, and in their Nest building. And therefore the little Sparrowes doe him all the mischief that they can. And will often peck at him with their Bill. And especially then when as the Asse by rubbing himselfe against the Thornes or Briers, causeth their Nest to goe to wrack. Therefore when as the Asse bzaicth (which is a horrible & fearefull kinde of noise)



## The thirde Booke

to them, they al then flie away for a good time. And coming againe afterwarde to the place where he is, and espying him prickled in any place by rubbing him amongst the Wiers, in the place so raw and hurt, they neuer leaue off pecking, til they haue made it very soze, & haue eaten it in verie deepe: by this meanes hunting him and compelling him to go awaye as fast as he can from their nestes. Here we see that a smal sillie Bird knoweth how to match with so great a Beast. Auicen sayth, that the Crowe and the Asse are at naturall enmitie. For so soone as the Crow espieth the Asse, she flieth and flacketh about his eyes & face, & pecketh and scratcheth out his eien. But it is very seldome that she pecketh them cleane out, he hath suche a deepe settling of his eien. Plinie saith, that he loueth his yong so tenderly that he runneth through fier and water to saue the: Although it be most against his will to aduerture in the waters.

### *Of the Ant or Emote.*

**T**he Ant is called in Latine Formica, quasi micas ferens, carying hir meate by crummes into hir Lodge. Solinus sayth, that they be but of small bignesse, but of great discipline or skill in prouision for them & theirs.

Plinie

Plinie in his. iij. Booke and. xxi. chapter, saith, that they are all busied alike, and be about the like businesse dailie, and by companies hunt about to finde victualles. They haue amongst them a Publike weale, euerie one fo: his power tendring & maintaining it. Their sozest labour is, when the Beene is at y full, and rest then when as the Beene is at the chaunge. Aristotle in his 8. Booke de animalibus sayth, that they haue a very perfite sense of smelling, hating all strong and noysome smells, as suffumigation of Brimstone, or Harts horne being beaten to powder. Plinie saith in his. 8. booke, that when the Beare sickneth or feleth hir selfe not well at ease, that then she scrapeth in the earth with hir Pawes intending to find of these, which being found and presently eat of hir, she recovereth hir selfe and is well.

### *Of the Bee.*

The Bee sayeth Plinie in his. xij. Booke, is one of those kindes that be cut and girdled about in their parts, which although it be but little, yet is verie fruitfull. Isidor sayth that it is called in Latin Apes fo: that it is first bozn without any faete. Aristotle sayth, that it is engendred of the deade bodie or carcasse of the Bullock. It is one of those that tender common  
proat

## The thirde Booke

profite. And hath within the Hivie (as it were within the Citie) his tentes & Courts of very good workmanship. Of some they are reputed ciuill, for that they haue their King & Guides, and euerie one also distinct and seuerall offices. So that some are onely set ouer the residue to see that euery one labourerth in his calling. Other some labour themselves, part by going abroad to bring home swæte Hony, part by standing at the Hivie doore (as it were at receipt of such as the other bring home) part playe the workmen within, and amende or make by a newe all such things as are amisse: and euery one of them knoweth his dutie. At that time that their King is present with them, they liue euen as they will: but he being once absent, the whole swarme is disturbed, and flieth wandering by companies, it cannot tell whither. Such safegarde haue they by their King, that they cannot be well without him. So that if he happeneth eyther through casuall or naturall death to die, they mourne for him a long time after, & carie him to sepulture, as solemnly after their sorte as our mourners doe.

### *Of the Beare.*

**T**he Beare with hir mouth & licking, bringeth hir yong which be at first without affection



fashion, to that forme which they haue: and is called Vrius as Isidor reporteth, quod ortos digerat lanbendo, for that by often licking, she bringeth etierie parte in them to an order. The best in all the whole kinde is as we find, for that she can play the Phisition for hir selfe: for she being crased and distempred within hir bodie, bseth hir claw for a spade, and diggeth by Emmets or Ants out of the ground, which being taken, she immediatlye recouerteth.

### *Of the Beuer.*

The Beuer saith Plinie, liueth and is found in the Ile of Pontus, and is one of those sorts which are called doubtfull, for often they chaunge had in place where they liue: for they liue one while altogether vpon the earth, and do accompanie other brute beasts, those which stray abroad & are foure footed: another while, they are conuersat in the waters, and liue the fishes and serpents life. When they are hunted, they espying the Huntsman earnestly pursuing them (least throught such occasion they should be letted in their flight) the Beue is reported to bite off his owne stoness and to gelde himselfe, and by that meanes becommeth very swift. He hath his taile not much vnlike the

## The thirde Booke

fish, and the residue of his bodie not much vnlike to the Otter.

### *Of the Boare.*

**T**he Boare saith Isidore, in Latine vocable or word, is called Aper a feritate of fiercenesse or wildenesse (chaunge of the Letter. P. had into the letter. F.) of y<sup>e</sup> Latines he is estwones called Verres for his great strenght. He being gelt sayth Plinie, & Auicen, becommeth so much the more fierce and wilde, whereas all other Creatures liuing ware thereby the more milde. His armourie is a sort of strong rushes or tuskes and sharpe. His vse is, to keepe a good while in his mouth the stalke or sedge of Barley, such as is sharpe, to enter to the skin: keeping it of purpose to file & sharpen his tuskes, which if it will not, he hunteth after the Herbe Organnie, of some called wilde Maiozam, which he vseth as a Whetstone to whet his teeth withall. Aristotle in his first booke de Animalibus sayth, that the Boare at such time as he hath yong is most cruell and fierce, inso much that he can not abide any man to come nigh him, but is marnellously vered with him.

### *Of the Bull.*

**T**he Bull is the hēe Bullock, not gelt oꝝ ha-  
 uing lost his parts to generation. Plinie  
 sayth in his. viij. booke, that his noble courage  
 is in his looke, & in his frowning countnance  
 oꝝ fozehead. Aristo. sayth, y he hath his Liuer  
 round, in a maner like to a man his liuer. And  
 is fed alone before such time as the Male & Fe-  
 male doe conioyne: but after ward at that time  
 he feedeth and associateth in selfe him pasture  
 with the Bullock. They are said to strive one  
 with another foꝝ the Female which they best  
 like: and after much strife and warring had,  
 who so first tireth and is wearie, is counted  
 vanquished, & the other the vanquisher foꝝth-  
 with runneth to the Female, and leapeth vp  
 vpon his back, and so satisfieth his desired lust.

### *Of the Bugle or wilde Oxe.*

**T**he Bugle oꝝ the Wilde Oxe, is said to be so  
 wilde, that his necke by no meanes can be  
 brought vnder the yoke. And is called Bubal-  
 lus foꝝ nigh resemblance to our Oxe. In Af-  
 frick they are verie plentifull: he is of great  
 strength and foꝝce, almost not to be tamed: but  
 only with an Iron ring put through his Nos-  
 trils oꝝ Snout, wherewith they leade him  
 whither they list. There is another kinde of  
 wilde Oxe, which the Philosophers call Ap-



## The thirde Booke

tales, but nothing so huge or great, but hath  
hornes much greater, very sharpe also where  
with he beweth downe trees, and thrusting by  
his hornes sometimes by to the boughes of the  
Trees, intending to reach sode thereby, doth  
now & then with force of his hornes had, sticke  
fast by them in the Tree, wherewith he being  
chased and bered, holleth out aloud, whose  
horrible crie the Huntsman hauing once hard  
runneth with fast fote thither, whereas he is  
snared, and so commeth by him, and else by no  
other meanes, and so sleaeth him. There is al-  
so another kinde of wilde Oxe or Bull, called  
of Aristotle & Plinie Bonafus, a little shorter  
than our Bull, but more thickly set, and hath  
his Mane like to our Horse. His flesh is Aene-  
sonlike: for the which he is so often hunted. And  
in the game time he useth this knack or pro-  
pertie: he runneth vntill he be wearie, and in  
his flight taking and course, he singeth forth  
and besowleth behinde both of his urine and  
dung, euen whole furlongs long after him,  
and with such annoiance wearie the Cour-  
ser or Huntsman.

### *Of Barbell the fish.*

**B**Arbill, is called the beard fish, for that on  
both sides of his Mouth he hath finnes like  
to

to a hairie beard. In Greeke she is called *Trigla*: with the Germanes *Ein Berb*. Of this kinde Oppiane singeth thus.

*Accipiunt Triglae trino cognomina partu.*

The *Barbill* for hir oft increase

*Trigla* by name is called:

Thrise in the yeare she giueth yong  
herein all kindes excelled.

Aristotle in his fift Booke de Historia animalia affirmeth that this kinde bringeth forth yong thrise in the yeare.

### *Of Calamarie the fish.*

**C**Alamarie the fish, of many Authoꝝs called *Loligo* hath his head betwene his hinder parts, and his bellie: and hath two bones the one like to a knife, the other like to a quill: she is like the Cuttle, but that she is a little longer: and in that they differ also, for that the Cuttle sheweth and poureth out a black kinde of bloud in all hir feare and disturbance: this Calamarie vomiteth a good red & pure bloud.

### *Of the Cammell.*

**T**he Cammell by Greeke word is called *Kame*, his signification for the moste part is lowlinesse and submission. And well had the Cammell this name, for that at euery burthen

## The third Booke

laide vpon him (to ease the labourer) he lyeth  
downe, suffering him to lay it on, euen as he  
will. There are two kindes of Cammels, one  
which is onely in Arabie, which hath two ki-  
bes in his back: the other in many other coun-  
tries, al plain in his back. His vse is to iourney  
no further at one time than he hath bene before  
vled & accustomed to at another, neither to cary  
heauier burthen at another time then he before  
hath carried. They liue some of them. 50. yeres  
and some of them. 100. They can be without  
water the space of foure whole dayes, and haue  
their best delight in drinking then when as by  
scote they trouble the water. Aristotle sayth, y  
there is in the Cammels a certaine honest care  
to keepe themselves within their boundes. For  
they thinke it vnnaturall and a most haynous  
offence to haue adoe with their Dam. Where  
was in a certaine Citie saith he, the Mother of  
Dam of a yong and lustie Cammell, all co-  
uered ouer with a cloth, with whome the yong  
one being incensed, vniuitingly attempted  
and assayed generation: who, or it were long,  
through ruffling of the cloth, by certaine notes  
crying that it was his Dam, came down and  
ceased therein before he had his full lust, and  
biting hir most cruelly, through extreme an-  
ger due hir. The like example of honestie ob-  
seruing



seruing, he rendzeth there of a certaine mans  
Horse.

### *Of the Cameloparde.*

**T**he Cameloparde hath the very head of a  
Cammell: the necke like our Horse, and  
feete like the Bugle or wilde Dre. He breedeth  
in Ethiopie: he is bespotted & stayned dyuerse-  
ly w<sup>th</sup> diuers colours in a maner like y<sup>e</sup> Libard.

### *Of the Cameleon.*

**T**he Cameleon is a small kinde of beast,  
whose bodie is such that with easie conuer-  
sion it chaungeth into all colours, a few onely  
excepted. Auicen sayth, that it is all one with  
Stellio or Cosin germane to the Lysarde, for  
that he hath on his backe light spots like stars.  
And for that feare that it is naturally in, and  
the paucitie or rarenesse of bloud, he hath so  
often and so diuers transfiguration in colour.  
It is verie commonly sayd with the olde herfi-  
ers, and those also which would be esteemed  
Philosophers, that the Cameleon liueth onely  
by ayre, as the Moule doth by the earth alone:  
The Herring by the water: the Salamander  
by the fire. And these be their verses wherein  
they shew this purpose.

*Quatuor ex Puris vitam ducunt Elementis.*

*L.iiij.*

*Cameleon*

## The third Booke

*Camelion, Talpa, Maris Halec, & Salamandra.  
Terra cibatur Talpam, flamme Pascunt Salamandram,  
Vnda fit Halecibus cibus, aer Cameleonti.*

These fower Elements giue foode  
to fower things, eche other

The Herring, Moule and Camelion  
and eke the Salamander.

With earth the Moule is said to feede,  
with flame the Salamander:

And water is the Herrings meate  
the Camelions the ayer.

### *Of the bird Caladrius.*

The Caladrius sayth Aristotle is of milke  
colour, without any black spot, whose na-  
tural property is this, that when as any man  
is grievously payned with sicknesse or disease,  
if there be any hope of recouerie in the partie so  
diseased, she hath alwayes a cheerefull looke to-  
wardes him, if there be no amendment that it  
can perceiue, it is of very sad looke and counte-  
nance, neuer giuing him cheerefull looke, or  
once looking at all that way.

### *Of the Carpe.*

The Carpe is a kinde of fish well knowne  
of vs: she is arrayed in all hir whole bodie  
with hir coate of fence that is like scales of  
meane

meane & indifferent bignesse : insomuch that there hath bene found of this kinde some wayeing ten pound : she is of very soft flesh & phlegmatike : with y Germanes it is called Karpff. Erasmus called it in Latine Carpa, when as other called it Carpio.

### *Of the Cat.*

**T**he Cat in Latin is called Catus, as if you would say Cautus, warie or wise. In Græke she is named *Galiootes*, with the Germanes Kaiz. She is to the Mouse a continuall enimie : verie like to the Lyon in tooth and claue : and vseth to pastime or play with the Mouse ere she deuoureth hir. She is in hir trade and maner of liuing very shamefast : alwayes louing clenlinesse. There is also a kind hereof called the wild Cat, which of all things is annoyed with the smell of Rue, and the Almond leafe, and is driuen away with that sooner then with any other thing.

### *Of the Crab.*

**T**he Crab in Græke is called *Kakrynos*, in the Germanes language Krebs : with the Frenchmen Crabe. Plinie vsed this Latine worde Cancer, for a generall or comon name for all such as haue, & weare shaled garments.

The



## The thirde Booke

The Crabs saith Lonicer haue a porcion of venome and that occult or hid comming from their taile in the middle of their backs by line or threde which kinde of matter pulled out before they are sodden, leaueth the whole altogether pure and without corrupting.

### *Of the Serpent Cerastes.*

Cerastes the Serpent hath on both sides of his heade, as it were the hornes of a Ram, bending bpward and wreathen all about. He lurketh sayth Isidore in the high grasse, where in nothing can be espied of him sauing onely his hornes, which thing the small Birdes of y<sup>e</sup> field espying, wæning to find (as in all other dead bodies their hornes, wormes meate alone for their appetite and desire) they being busie and pickling on them not knowing this Serpent his deceit hid, are caught of him with a sodaine twining of himselfe about them, and are so sodainely snared. The like wilcs he doth with horse and man, to lye as though he were deade, or secretlye as though there were none such, yet whilest they vniawares tread vpon him, he twineth about either them, and so stingeth them.

### *Of the Coccatrife.*

The

**T**he Coccatriſe by his Græke name ſhould ſeeme to haue bene ſometime reckened the Prince in his kinde, for he is reported to be the king of all other Serpents. For al things lyving w<sup>h</sup>atſoeuer they be, comming into fight with him, ſlie back. He is ſo poyſonous that he killeth with his breath. There is no birde that escapeth him that comineth in his dent, but ſhe is his owne: yet Nature for this thing hath well prouided. For they uſe to ſeeke for the Meaſell which will haue this kind of ſerpent tamed. The greateſt ſtature that it is of, is not aboue .xj. inches or there about.

### *Of the Crocodile.*

**T**he Crocodile is called yelow Snake for that he is in colour moſt Saffron like. Iſidore in his .xj. booke. He is one of thoſe kinds which alwayes keepe not in one and the ſame place, or which are not pleaſed long with Elements alike. One while he is cōuerſant vpon the earth, another while in the waters. He is of ſuch hard ſkin, that being ſtroke in the back or bodie with violent ſtroke of ſtone or Iron ſling, eſteemeth it not a Ruſh. In the night time he harboureth in the waters, in the day time he liueth vpon the earth. Aristotle ſayth, that the Crocodile alone amongſt all other  
Creatures

## The thirde Booke

Creatures living moueth the vpper lip, and keepeth the neather lip vn moueable, contrarie to all other herein. It is a most glotonous serpent, and a verie rauener, who when he is farced full, lyeth all long by the Banckes side belching and panting as though he woulde burst. Whereupon saith Tullie, when he is in this case, and so farre gone, a certaine little small birde called of vs the Wren or Kinges birde, of the Greekes *Trochylos*, flieth towarde him, and often assayeth or he can come by his purpose, to go into his throte or intrailles: but is repelled so long as he is awake: but falling once on sleepe and opening his iawes as he bseth being on sleepe, the Wren goeth into his throte, and being within there a certaine time by flickring and mouing, causeth his throte to itche, wherewith he being delighted, at the last falleth on sound sleepe. The Bird perceyuing this, goeth further to his heart, and pecketh at it with hir bill, and at the last gnauweth it out, and so feedeth hir selfe full and escapeth away. The like thing is read of Enidros the Serpent, which creepeth in the grasse of Nilus who being eaten downe quicke of the Crocodile, gnauweth his heart out in sunder within, and so killeth him.



## Of Chelidros the Serpent.

**C**Helidros the Serpent oz of some in Greeke  
*Chersidros*, is in place being, one of those  
 kindes which be doubtfull. For it is now abis-  
 ding vpon the earth now in the waters. This  
 saith Isidore, maketh the earth smell well, oz  
 to haue good breathing there where as it crea-  
 peth as Virgill describeth in these verses.

*Sen terga expirant spumantia virus*

*Sen terra sumat teter quâ labitur anguis.*

In question is it whether that

The fomie flesh and rancored Sell

Of *Chelidros* that poysonous Snake,

Should giue such odoriferous smell.

Or that the earth by which this Snake

Doth slide and glaunce along,

Should giue to the nose object so swete

Or minister scent so strong.

Isidore sayth, that it goeth straight out in lim,  
 and bodie, and findeth thereby a maruellous  
 great ease: whereas if he should bowe hym-  
 selfe he should straine and hurt him selfe.

## Of Cencris.

**T**he very like in this behalfe, that Cheli-  
 dros doth, the same doth Cencris, as Lu-  
 cane reporteth of him thus.

*Et*

## The thirde Booke

*Et semper recto lapsurus limite Cencris.*

As *Chelidros* so *Cencris* doth

in eake alike their sort,

By stretching forth their bodie, both  
in gliding finde comfort.

### *Of the Caddeſſe or Choffe.*

**T**he Caddeſſe was firſt called *Monecula*,  
and is now called *Monedula*, becauſe it in  
finding money and golde hideth it. And vpon  
this Tullie in his Oracion had for *Valerius*  
*Flaccus* hitteth him home with the like.

*Non tibi plus pecuniæ eſt committendum*  
*quam Monedula.* I would commit money to thy  
cuſtodie no more than I would to a Dawes.

### *Of the Crane.*

**T**he Crane by proper name ſhould be cal-  
led whiſperer, or flackerer, as *Lucane* hath  
of hir thus.

*Et turbata petit diſperſis litora pennis.*

In raging waues of the Seas ſtreame  
the Crane by flacking wings,  
Hath pleaſure paſſing all delight  
in this than in all things.

Their flight is on highe, eſpying thereby what  
land they were beſt to take: by his voyce they  
are all ruled which is their guide or leader,  
whoſe

whose voyce waring hoarse, another straight wayes taketh his rowme. In the night time they haue their watch, euerie one of the nightly by course, and whosoever playeth the watch man least he should sleepe, hath a pzoviso: he holdeth fast in his clawes little stones, which in their falling from him straight wayes awaketh him. The other by his paine taking, sleepe quietly and take their rest. Aristotle by obseruatione had, much commendeth their flight beyond the Sea: It is done with such cunning and ease.

### *Of the Cokow.*

The Cokow in Greke is called *Kokkux*, with the Germanes *Gauch*, in the French tong *Cocou*, and is of ashie colour, and in bignesse as big as our Dove, building hir nest most often in the Sallows. In the spring time she commeth abroad: and oz ere Dog dayes arise she is gone and hidden. *Alianus* calleth hir the willie bird oz aduouteresse, for that she most commonly hatcheth hir yong in the Larkes Nest oz Silkins, which Silkin is not much unlike to the Goldfinch: whose yong oz broode she knoweth to be bred and borne in colour & bignesse most like to hir owne, and therefore she is the bolder so to presume: whose Nests



## The thirde Booke

if the ſæth good ſtoze oꝝ plentie of Egges, ſhe deſtroꝝeth certaine of them, and in their place and number recompenseth and maketh them good with hir owne.

### *Of the Cuttle.*

**T**he Cuttle is in colour verie white, but ſhe hath hir finne black: ſhe is called Sepia of a certaine rotten humoꝝ that ſhe hath: of the Greekes ſhe is called *Sapedoon*, foꝝ that ſhe aboundeth in black bloud as it were ynck, with the which when as ſhe perceꝝueth any deceites wrought, ſhe defendeth hir ſelf with diſperſing it abroad in all the whole waters. And the water being ſo fouled, ſhe goeth and hydeth hir ſelfe. The Germanes call this *Ein Black-fiſch*: the Frenchmen *Seche*.

### *Of the Deere.*

**T**he Deere the Latines call *Dama*: of ſome the fallow Deere is called *Damula*: Iſidore thinketh, y it is ſo called (as by deriuing it alſo we may knowe) foꝝ that it ſæth from our hands not knowing how to defend it ſelfe, but onely through flight. In ſtead of his weapon he ſhelweth vs his hoꝝles as Marciall in a maner witneſſeth, thus reporting of the Dere, the Boze and the Hart.

*Dente tenet Aper, defendunt cornua Cervum  
Profugit e medio Damula. &c.*

By tooth and tuske the *Bore* catch holde  
and hornes defend the *Hart* :  
The *Deere* being chaste all about  
with this hath his hearts smart.

## *Of the Dragon.*

**T**he Dragon is the heade and chiefest of all  
other Serpents, and flieth from his Den or  
Cave in the earth his holownesse vp to the  
top of the brode ayre, and of *Drágon* in *Créeke*,  
is englisht flight. Plinie saith, that betwene  
the Dragon and the Elephant there is a na-  
turall warre. Insomuch that the Dragon en-  
rowleth & twineth about the Elephant with  
his taile, and the Elephant againe with his  
Snoute vsed as his hande, supplanteth & bea-  
reth downe the Dragon: The Dragon with  
twining about him holdeth fast, and with his  
might somewhat bendeth backward the head  
and shoulders of the Elephant, which being so  
soze griued with such waight, falleth downe  
to the ground, and in the fall the Dragon hath  
the worse, for that he falleth to y<sup>e</sup> ground first,  
and is therewithall slaine: but that other sca-  
peth not scotfree, for with one anothers holde  
and rushing to the ground the Elephant also

## The thirde Booke

is broused, and often withall slaine. Againe they strue together after this sort. The Elephant espying him sitting on the loft of a tree, runneth as fast as he can with full but to that tree, hoping thereby to shake downe the Dragon, and to giue him a deadly fall: but in that he doth not after the wylest sort for him selfe. For the Dragon so falling, oftentimes ligh-  
teth on his necke or shoulders, and agrieueth him as with byting at his Postrelles, and pecking at his eyes, and sometime he dazeleth him, and goeth behinde at his back and sucketh out of his blood, so that if he shaketh him not off betimes by suche wasting of blood as he will make, thereby he is quickly enfeebled: he falleth downe heauily with the Dragon also holding aboute him, and are killed both with so heauie and burdenous a fall.

### *Of the Dromedarie.*

**T**he Dromedarie or that other kind of Camell, that hath two kybes or Bunches on his back, is of lesse stature then the other Camell is: but more swift in passage, of y<sup>e</sup> which propertie he borrowed his name. *Dromos* in Greeke is swift in course or running. He will go 100. Myles and mo in one day. They are gelt sayth Auicen, in their youth, least they should



should be thereby more slow or hindered in their journeying: and also least they should (being at ripe age, prouoked to Venerie as they journey) slack it oftentimes & draw backward, till that they haue had their lust. It is such a kinde saith Plinie, as is not couetouse of varietie or dainties. For after that it hath had neuer so long a journey, it is well content with grasse and the Herbe Dactylus, or the Pionie.

### *Of the Dolphin.*

The Dolphin saith Isidore, hath a fit name or vocable, fetched from a man his speech or sound, or for that they cluster together, and are all in one companie, hearing the sweete sound of any Instrument. There is no Fish in the whole Sea so swift as this is: for oftentimes through that light and nimble leaping y they haue they mount ouer the tops of Ships. Tullie saith, that they are so much delighted with Musicke, that they haue taken and caried the Musitian from out of the perill of the Sea to the Sea Bancks. As when Afion Methimneus was throwen out of the Ship into the Sea, the Dolphins being their readie, tooke him on their backs and caried him to land.

### *Of the Dog.*

*Ag.*

The

## The thirde Booke

**T**he Dogge in the Latine hath almost the same name that he hath in Greeke. *Kynos* in Greeke signifieth a shrill noyse or sound, after a maner like to song. There is saith Tullie, in the Dogge a merueylous perceiuerance and sharpe sense to know who doth him good or who doth him the contrarie: who maketh much of him, and who hurteth him. Therfore vpon his Maister he commonly fawneth: to straungers he is eger and curst. In histories there is such recorde & testimonie of their loue had and bozne to their Maisters, that the Maister by chaunce or casualtie, or else by crueltie miscarrying, the Dog also euen with his Maister hath miscaried. Insomuch that we read of some, who hauing had but the sight of the dead Corps of their Maister, by lamentation, and by bewayling at his side neuer loyed after, but perished and famished with long howling & mourning. Plinie remembreth of a Dogge which in Epiro a countrey in Grece, so assauled the murderer of his Maister in a greate throng and assembly of people, that with fierce barking and byting, at the last he compelled him to confesse his fault. In like sort did the Dog of one Iason in Cicilie who being slaine y<sup>e</sup> Dog for sorrow would neuer eate meate after. The like loue or gratitude (and som what more

more to be merueyled at) is red of Titus Gabinius and his companie, whereof one of them named Titius a Sabine, had a Dog (he being in Prison) that would neuer go further from him then to the ward of Prison Gate: whose Maister a little while after, being condemned, and put to death of execution, and the dead bodie anone taken downe from the Gallowes, and lying deade there, the Dog sorrowed and howled most lamentably, and being compassed and hedged in with a great multitude of people, wherof one of them casting him meate thus howling to make him holde his peace, he caried it forthwith and put it to the mouth of his Maister their lying dead, whose dead corpes anone after being throwne into Tyber the deepe floud of Riuer, the Dogge swam after it hastily with entent to vpholde and sustaine it, with merueylous astonying and wonder of the people had, that such a kinde of faith should be in a dumbe beast. And so with heauing vp his Maister so long as he could, when as thoroow wearinesse he could do so no more, they both drowned together and sanke in the place alike. Plinie sayth in his. viij. booke and. 41. Chapter, that of all beastes liuing with vs and amongst vs, of most assurance, trust and faith, is the Dog, and next after him the Horse. For

Q. iij.

better



## The third Booke

better proufe hereof we will adioyne one or two examples more. Celius a Senatour in Placence a Citie of Ligurie, being on a time besieged and assaulted sore of his enemies, and wist not how to be kept from their hands, was kept off from them all by a Dog, neuer wounded or hurte till that the Dog in his Maisters quarrell was slaine. We reade also of Garamante the King, who being banished sometime from his Countrie, returned back home againe, and brought with him. 200. Dogges, which he vsed in warring against those that resisted him, and so conquered them. Amongst all kinde of Dogges there are some so eger and stout stomaked that they haue Maystred and bene good inough for the Lyon and Elephant. There was a Dog as we reade sent as a present to the noble and great king Alexander, from the King of Albanie, which at the first dash or onfet giuen in the King his presence, daunted and toused the Lyon.

### *Of the Eagle.*

**T**he Eagle of his eyesight most sharpe and prest toke first his name. I sidore saith, that he is of such sharpe eyesight that he flying about in the top of the ayer in such heighth as he can not be scene ouer the Sea and waters,

yet for all that, through his cleare eye, there is none so little a fish that swimmeth so nigh the waters top, but he seeth and espyeth it, and thinking he may come by it, flyeth swiftly downe to the water where as she is, and ducking a little, doth so sodainly catch hir, as Gonshot that is shot off, or that that is more swift. The chiefest propertie also that he hath else, is that he is good in finding out false play or adulterie done: And this is his triall. He taketh his pong when as they be pong & tender, and haue not full stedfastnesse in their eyes, and holdeth them with there eyes right opposite to the sunne beames. Those that haue constant and stedfast looke not dazeled by such experiment, he holdeth legitimate and truly begotten, and hath euer good care after to them & their bringing up. The other that haue their eyne twinkle in their head, or which be dazeled at such profe had, he counteth them Bastardes and misbegotten, and neuer after regardeth them, but repelleth them.

### *Of Echeneis the fish.*

The fish Echeneis or Remora, stailship, amazeth also (euen as the Lodestone doth) the beholder by his hid and occult naturall set or vertue. She coueteth the Shipbord euen as

M. liij.

the

## The thirdc Booke

the Lodeſtone doth Iron, he is ſaid to be a good ſtay to the Ship, when as tempeſts ariſe : and with cleauing faſt, do ſtaye y Ship be it neuer ſo great. Plinie ſaith, in his .9. Booke and .25. Chapter that it is a very ſmall Fiſh alwaies accuſtoming and lyuing amongeſt the rockes. Ariſtotele thincketh that this kind hath fat, placed in a maner like a birdes winges.

### *Of the Ele.*

**T**he Ele in Latin is called Anguilla. Iſidor giueth the reaſon that it ſhould be called ſo, ſo; like figure ſaith he, to the Snake. Ariſtotele ſaith that it ingendzeth of the Mud: the chiefest that is marked in the Ele is that it is ſlipperie, neuer y nerer katching o; in aſſuraunce of hir when thou haſt hir moſt faſt in thy hand, but the harder that thou holdeſt hir, the ſoner ſhe ſlippeth and eſcapeth out of thy handes. The floud Ganges hath Eles ſome .30. Fote long. They ſay, that the Ele being killed & addreſſed in wine whoſoeuer chaunceth to drinke of that wine ſo bleſed, ſhall euer after lothe wine.

### *Of the Elephant.*

**T**he Elephant came firſt by his name of the Greeke verbe *Eléphio* which ſignifieth huge o; like a hill. He is of exceeding great body, his tuſhes



tushes are of Iuerie : his becke is holpen with  
 that snowt that helpeth him euen as our hand  
 doth . The Medes and Persians vse to carie in  
 their warfare their Casteles and other prepa-  
 raunce on the Elephants backe : he is of good  
 memozie and long mindfull of a good tourne.  
 Plinie saith , that amongst all the beastes of  
 of the wild forrest, he is most mans frind. In-  
 somuch that if a mans iourney lieth so, that he  
 must nedes thzough the Forrest, (least he him-  
 self so mōstrous & huge) should first feare him,  
 he goeth a little a side out of his way : further if  
 the Dragon should assault the man , he goeth  
 forwith and warreth with the Dragon & kē-  
 peth him off from the man: so that whilst these  
 two be at strife, the man passeth alway. Aristot-  
 le saith, that this kind is without his Gall, &  
 therefore it may be that he is so quiet and pea-  
 sible. Solinus saith , that they sēme to haue  
 some skill in the art of Astronomie , and play  
 the Physicion his part euerie moneth in pur-  
 gation taking & purging themselves : for af-  
 ter euery new Moone they hauke after y cleare  
 riuers, & so wash off all filthinesse, such as may  
 cumber the body. After that they bathe them, &  
 this being so done, they go again al frolike to  
 their wonted pastures. And to the intent that  
 their youth should kēpe good rule and not go  
 at

## The thirde Booke

at rovat, they haue them with them : such care haue they ouer them . They haue a meruculous and most honest shamefastnesse in the acte of generation. Therfoze when the time commeth that this must nedes be done, the Female witting the Male his pleasure , goeth Craying befoze towarde the deserts of the East , & seketh the most secret place where that their intent may be done and ended closely. The Male he anon hasteneth after & befoze their meeting or coniunction had togither , they are busied awhile in seking out the herb Mandrage, which the Female taketh and receiueth to make hir of more fertill nature and pregnant : and the Male also eateth of it to procure a more earnest desire. Of al things that it standeth in feare of it is most afraide of the sly Mouse, which fretteth him then most when as hee is tied to the Maunger and cannot away.

### *Of Ephemera the fish.*

**E**phemera is a fish which ariseth in the Sea water euen as the Bubble doth, where as much raine is . Whome Iorach in his Booke de Animalibus reporteth after thre houres of the day to die.

### *Of the Falcon.*

The

**T**he Falcon, is a bird of haughtie stomacke  
 matching with birdes a great deale bigger  
 and mightier then him selfe, stryking at them  
 both with fote and brest.

### *Of the Faune.*

**T**he Faune, or Hind Calf is called Hinnu-  
 lus, for that at his Dammes becke or nod,  
 they are ready to come home from straying &  
 riotting abrode in the Parkes or Croaues.

### *Of the Fesaunt.*

**T**he Fesaunt hath yet no other name then  
 it had first of the place whereas it was first  
 founde: and that is reported to be an Iland in  
 Grece, called Phasea from whence it was first  
 fetched, as this Distichon sheweth.

*Argiua primo sum transportata carina  
 ante mihi notum nil nisi phasis erat.*

By Argolike ship I first was brought  
 and shewde to other landes  
 Before that time I knewe no place  
 but the Iland *Phasis* sandes.

### *Of the Flecke.*

**T**he Fleck saith Isidore, goeth with row-  
 ling fote, and hath often anfractes or tur-  
 nings. He is naturally subtille, and hath ma-  
 ny



## The thirde Booke

ny fetches to deceiue one. For when he lacketh meate and wote not how to come by it, he hath this craft or wile. He lyeth all along with euerie lim of bodie stretched out, very quietly euen as though he were deade. The selfe Birdes espying this, and weening thereby to haue a great pray, flie to his Carcasse, and are verie busie about repasting. He, as they are vnawares of him, sodainely snatcheth vp with his Palues certaine of them, and so pleasureth himselfe, and stencheth his hunger.

### *Of the Frog.*

**T**he Frog saith Aristotle liueth quietly all the time of cold weather, and neuer stirreth abroad, until time of coite or coniunction. And then by croking voice he allureth the Female & stirreth hir to Venerie. There are Frogs called Seafrogs, of whome Tullie speaketh after this sort. They ouercouer themselves with sand, a knack vsed of them to beguile the little Fishes, and as they come by them, they step out, and catch them and so swallow them vp.

### *Of the Flie.*

**T**he Flie in Latine is called Musca. It hath his name of the earth, euen as the Mouse hath. This kinde saith Isidore being  
drownd

drowned in the water, after one houres space quickneth and reuiueth. Aristotle sayth, that they are engendred of the earthes dung proportionably digested and ordered. There meat and drinke is filth, and they of themselves are nothing else but filth.

### *Of the Gnat.*

The Gnat was firste called Culex of hir sting, wherewith she sucketh out bloud: she hath in hir mouth a Cundite or pype in a manner like a thorne or prick: wherewith she sone pierceth to the flesh, & commeth by our bloud.

### *Of the Gylthead.*

The Gylthead is a noble kinde of fish, and onely for a Gentlemans tooth. The Latines call it after their vocable or word golden fish, as also the Greekes, *Chrusophrus*, say they is the golden fishe, so called for that his head representeth the right colour of Gold. The Germanes call it Ein Gold forn: the Frenchmen Truite. Alianus sayth that it is at continuall strife with the Dolphin.

### *Of the Goshaue.*

The Goshaue is a Birde of farre better stomach than claw: and is called Accipiter

## The thirde Booke

ter of a certaine greedie desire, she hath to catch the other small Birdes. She is verie extreme and sore towards hir yong. For after that they be once feathered, and are able to flie abroade, she hath them forth with hir, and beateth them in the ayre with hir winges, and is somewhat rigorous to make them seeke their meat alone. And so by sharpe vsage they haue no ioy to tarry with their Dam, but euerie one goeth his way, and provideth best for himselfe.

### *Of the Grasshopper.*

**T**he Grasshopper of some is called the Cricket, it hath his name of his shrill & sharpe voice. He useth to go backward, and loneth to dig and bore in the harde earth and moystered places. He is heard most in the night time. Isidore sayth, that the little Aunt or Emite hunteth him, he not seeing it for his long haire hanging downe: which followeth him into his Lodge and to espie him the more clearly, bloweth away the dust as he goeth, & so coming neare him, claspeth him aboute in his armes, and at the last stingeth him to death, and so commeth by his pray.

### *Of the Gotebuck.*



**T**he Gotebucke is verie wanton or lascivious, verie much giuen to Venerie, and alwaies prone to it minding coniunction: whose eyes for insatiate lust thereof, turneth in his head and lie as it were but in one onely angle or corner of his browe. He is of such excessive whote nature that his onely blond being kept warme supplith the Adamant Stone, and dissoluth it whereas no fire is able to doe it.

### *Of the Griphin.*

**T**he Griphin is a Foule of plentifull and thicke fether, & foure footed withall. This kinde of Foule is saide to liue in the Hilles or Mountaines, called Hiperborei, which be as some say, set in the fardest part of the North right vnder the Northpole. In their head they be like the Lion, in wing & flight like the Eagle. It is saide to be enuious both to Horse and Man. Some say that they are set to keepe the Precious Stones as the Smarage, the Jasper and so forth of such as grow there. And to look to them.

### *Of the Hare.*

**T**he Hare is called lightfoote after the Greeke worde *Ptox* is a swift runner. It hath no defence for it selfe, but onely swift flight. Where  
with

## The thirde Booke

With it eftsoones escapeth . They sleepe not as others doe their eielids being shut . Aristotle saith in his third booke de Historia animaliu, that his fecte is hairie beneath towarde his paw, (which thing in others is neuer espied.)

### *Of the Hearon or Hearnsew.*

**T**he Hearon or Hearnsew is called Ardea for mouiting aloft. It ca not abide showres of raine, but to be out of their dent, the flieth farre aboue the clowdie Region of the Ayre, there where as raine is ingendred. With this hir high flight, the serueth some to prognosticate ill weather.

### *Of the Hercynie Birdes.*

**H**ercynie Birdes take their name of the place where they bzaede, the place is called Hercinia, a Wood in Germanie, boeing in breadth. xi. dayes iourney : in length. xl. whole feathers shine so by night, & when as the Ayre is shut in, that although the night be neuer so darcke and close, yet they giue then their best light : so that to a man iourneping they are to his great funderance, being cast befoze him in the way whereas he goeth.

### *Of the Hedgehog.*

**T**he Hedgehog hath a sharp and quickthorned garment on his backe: He presageth by such skil as he hath, what blastes of winds, what tempestes will follow. Plinie sayth, that he hath good knowledge in the difference of the Northren and Southren windes, wherebpon he saith; that on a time a certaine man in the Citie Constantinople kept a Hedgehog in his Gardaine, by which he would allwayes know whether of these two winds blew, truly and infallibly. He is as good a meates man and Catour for him selfe, as any thing living is. For when his vittayles be scant or nighe well spent, he getteth abroad to Orchards and Groaves, where he hunteth after Vines and other the best scuite. At the Vine (as likewise at the Apple tree) he playeth his part thus: He goeth vp to the boughes & shaketh them downe. When he hath perceiued he hath shake downe enough, he commeth apace downe, and gathereth the Grapes or Apples dispersed abroad together: and when he hath done, he falleth heauily vpon the heape, and so almost on euerie prickle or brestle he getteth an Apple or Grape and home he goeth.

## *Of the Horse.*



## The thirde Booke

**H**Orses at y first were called Equi, as they be yet, for that they were coupled by paire and Mates, and were so vsed to the Chariote or Wagon. Of some they are called Sonipedes, for noyse making with their fæte. They be of that sort that are well stomaked: their pastime is by coursing and running in the fieldes. They know well and are acquainted with the sound of the Trumpet, and therewith haue the better will to warre. It is a grieue to them to be conquered, and they are as ioconde if they win. Some of them haue such memorie that they know their Aduersarie, & wil (when it shal happen) waite them a good turne. Some will not suffer no other man to come on their backe saue onely their Maister, as Bucephalus King Alexander the great his Horse. Plinie saith, that there is a certaine obseruancie in kindred and bloud with these. Aristotle in his 8. booke de animalibus, recordeth of a King in the North, which had a very faire Mare, who brought forth a very faire Fole or yong horse. and within fewe yeares after (esteeming so much this kinde) was verie desirous to haue more of the same broode. Insomuch that he shut them vp alwayes in Stable together. This done of a long time, and espying them nothing forward in this point, thought he would work

a pollicie with them, as he did. For after that, he seperated them the one from y other: Inso-  
much that y one mought forget the other. And  
after such time had, and the Dam so attired &  
bled, that the Colt should espie no apparant  
signe that she should be his Dam, was brought  
to the Mare thus bled, frolick and lustie, and  
he not knowing of this, and vnwitting, fell a-  
none to coniunction, and ere he had ended (the  
Dams face by chaunce discovered) he was by  
and by at this daunted, departing as it were  
in a frensie, and running by vppon a certaine  
Mountaine, threwe downe himselfe headlong,  
and dyed.

### *Of the Iay.*

**T**he Iay by that onely propertie that is ap-  
plied to him, is called the chatting Birde.  
Whereof arose first this Prouerbe, bestowed  
vpon such men as be neuer wel, but when they  
be prattling: Graculus graculo assidet: One  
knaue or prattler will allwayes accompanie a-  
nother. And againe: Graculo cum fidibus  
nihil. And toucheth them that lacketh both  
eloquence and learning, scozne at them which  
haue both.

### *Of fbis the Bird.*

P. y.

Ibis

## The thirde Booke

**I**Bis the Bird of the floud Nilus purgeth hie selfe with pouring in with hie bill, Water into hie fundament as Isidore witnesseth: she liueth by the egges of Serpentes, & carieth them to hie nest: & fedeth thereof, as of the best meate that she is delighted with. This bird profiteth Egypt verie much, and is the best riddance or conuellaunce that they haue, of such discommodities as be brought by Serpentes out frō Libia to Egypt by the Southrene winds. Plinie in his. viij. Booke.

### *Of the Lapwing.*

**T**he Lapwings name is borrowed *Apo ton o-loluzēin*, that is, of sorrowing and heauy note or crie: for when he crieth, he mourneth & lamenteth, wherfore in olde time the Soothsayers & Augurers tooke heede to his crie, & did prognosticate therby ill wether to come. And when as this kind lamented, they sayde it betokened heauie tidings to come, when she flew quietly, they professed prosperitie thereby and good luck for to come.

### *Of the Larke.*

**T**he Larke of many is called Woodlarke. He foretelleth w<sup>th</sup> his pleasant note (as also the Nightingale doth) the day his comming  
and



& appering, as Cicero sheweth in his Prognostickes.

*Et matutinos exercet acredula voces.*

The wodlarke as the Nightingale  
that houre and tune doth keepe  
And sheweth by hir pleasant note  
when men should rise from sleepe.

### *Of the Leach or Bloudsucker.*

The Leach or Bloudsucker is a worme of the water, verie desirous of bloudsucking. She lyeth in waite for such kinde of cattaille as come to the water to drinke, and cleaueth fast & twineth about their howes, & drincketh bloud hir fill: when she hath so done she vomiteth it forth againe, and falleth to fresh bloud anew.

### *Of the fish Lucius.*

Lucius of many men is called the Macrell. The Germanes call it Ein Macrell. The Latins Luci<sup>9</sup>, by y figure Antiphrasis, which is when a word hath a contrarie signification. They say that this fish keepeth alwaies at the verie bottome of the waters, so auoyding as it were all cleare light, whither when as the fishermen by night saile with firebrand & torch, so that they espie it, they amazed there at and astonied in their flight are so caught.

*Plin.*

*Of*

The thirde Booke  
*Of the Lamprey.*

**T**he Lamprey in Greeke is called *Muraia*,  
with the Germanes Ein Bricken : there  
is of this kinde two sorts, both differing in co-  
lour. For the one is blacke in colour, died as  
mong with ashie spots : the other is white ha-  
uing black spots. She swimmeth all whole in  
flexible sort, and all alike bending hir bodie ;  
aboue the land she crepeth no other wise then  
our serpents doe. The best of this stock of kind  
are those that be called Flutæ, in Greeke *Plootai*,  
good saylers or fluites, for that they keeping al-  
wayes at the waters highest can not be drown-  
ed. Antonia, Drusus wife had such delight  
in a Lamprey that she dressed and arayed hir  
all ouer with golde Ringes, and the same be-  
set aboute with precious Stones. Likewise  
Crassus by surname the rich, so loued a Lam-  
prey of his owne bringing vp, that when she  
died he lamented sore, and bestowed also great  
cost of hir burying. And when as he was laugh-  
ed to scozne of Lucius Domitius for so doing,  
he gaue him this aunswere. Thou marueylest  
sayth he, why I so bewaile this Fishes death.  
But I marueile more at him that hauing had  
the losse of three Wyues, neuer yet for ought  
that I could see, bewayled it. This Domitius

is reported to haue poysoned threë Wiues for hope that he had of rewarde or greater riches thereby.

## *Of the Leopard.*

The Leopard is a very tiraunte & aduoute, rous also in his kinde: as saith Plinie. The Lionnesse and Leopard hauing coniunction together, or the Lion and Libardesse, bring forth a third kinde, euen as the Horse and Ass, or hē Horse and Mare doe. The Female saith Aristotle, is more cruell than the Male, his colour is bespotted about: his vpper parte of bodie, and his feete also, and taile are all alike to the Lion in outwarde shew. But in hē head they haue their difference: In bodie he is lesse than the Lion. And by that meanes he is euen with the Lion, and not behinde him in reuenging as Homer witnesseth. He hath his cabbage in the yearth with two contrary wayes vndermined to enter into it, or to run out of it at his pleasure: verie wide at the comming in, but as narrow and straight about the mid cabbage: whether his enimie the Lion running sometimes after him, and a pace, at the first coming in thither is narrowly pent: Insomuch that he cannot neyther get forward, nor backward. That seing the Leopard, he running



## The thirde Booke

a pace out at the furdere hole, and commeth to that wheras the Lion first ran in, and hauing him hard pent, & his back towardes him, bigh-teth & scratchet him with tooth and Nayle. And so by art the Leopard getteth the victorie, and not by strength. The same Leopard also saith Plinie, seeketh after the bꝛoꝛde of the wild gote entending therewith to recouer his health.

### *Of Lynx the beast.*

**L**Ynx in face is like to the Lion, in bodie bespotted like the Panther, his vyne is of y set of nature, y it turneth by and by into a precious stone, which we before called Ligurius. He so enuteh man, and would that he should not be the better for this, that he hideth and couereth his vyne with dust & yearth, to the intent that no man should find it, but Plinie saith it is so much the better in his effect & working.

### *Of the Lyon.*

**T**he Lyon in his græke vocable and worde is interpreted King: he is reported to be the King ouer all other beastes. There are diuers of this kind: they only differing in their Mane eyther long or short. His strength is in his hed. His vertue in his heart, he sleepeth (as the Hare doeth) with eies shut. When he awaketh

feeth

forth out of sleepe, he rubbeth out the print of his bodie and steps, least the huntelman espying them, should easily finde him out. He is verie gentle to man & neuer hurteth him vnlesse he be greatly iniured by him, or that he is thzoughly an hūgry. He knoweth sayth Plinie, when the Lyoness hath played him false play, and hath played the Aduoutresse with the Libard, by a certaine rammish smel or sweate which ariseth of them both. Yet if she washeth hir selfe thzoughly, she may deceyue him. Aristotle sayth, that the Lioness at the first birth or bꝛode bringeth forth most of hir yong: then after that, she lesseneth euerie bꝛode one. For at the first, she bringeth forth five: at the second time, foure; at the thirde time, thꝛee: at the fourth time, two: at the fift, one: and euer after that, she is sterill and barraine. Of their remembrance of a good turne I neede not speake, or holwe they haue done man a good turne one for another. As that which had a thorne in his Claw being holpen of one named Androdus, & eased thereof: euen when as he thzough enuie was deliuered vp to be punished, & thꝛowē into his Denne, that Lioness that he eased so befoze, did then well remember him. As also I neede not to speak how God oftentimes bꝛidelē in all beastes deuouring whatsoeuer, to  
shew

## The thirde Booke

shew his pleasure and possibilitie what he can doe and worke by meanes of these. There was a fierce & hungrie Lyon let loose to Darius the Martyr, which not onely hurt him not, but also preserved him from the crueltie of other brute beastes. As likewise Daniell scaped scotchfree by Gods prouidence, turning the fierce countenance of that Lion that his enemies had thought would haue sone deuoured him into a saluing and chearefull looke, not once hauing power to hurt him. Hamo a Carthagien bozne, is first repozted to haue tamed the Lion.

### *Memnonides or the Birdes* of Ægypt.

**M**Emnonides or the Birdes of Ægypt are named of the place where Memnon the Sonne of Thiton which came to the aide and rescuing of the Troians died, and is buried. They are saide to flie by companies out of Ægypt to olde Troie, to Memnon his Sepulchre, and to be onely his memorzall: and are therefore called of some the Trojan Memnonides, as Isidore recozdeeth in his. xij. Booke. Guerie fift yeare they flie to Troie, and flie about Priam his Pallace, and that two whole dayes space, the thirde day they make battaile betwene themselves, and doe torment and slaue one



one another with their sharpe nayles & becke.

### *Of the Moth.*

**T**he Moth is our Garment woꝛme, and by this latine woꝛde is called *Tinea* holdefast, foꝛ it biding in one place in the Garment neuer leaueth it, til it be gnaſwen and eaten foꝛth thoꝛow. *Iſidore* ſaith, it mought be named *Pertinax*, peruerſe, foꝛ that it bygeth alwayes vpon one and the ſame place. *Aristotle* ſaith, that the Moth ſucketh out of the Garment all humoꝛ, and leaueth it marueilouſly drie.

### *Of the Mouſe.*

**T**he Mouſe after *Iſid.* is counted the ſmal- leſt liuing beaſt, and is named *Mus* quaſi *humus*, earth oꝛ earthie. It hath his growth at the full Moone, as other and ſundrie kindes haue. It is foꝛ his bignes a verie rauenour oꝛ grædigut, and foꝛ a little meate is often ſone entrapped. It ſmelleth his vittrailes a farre off, and commeth the ſoner to them by ſmell.

### *Of the Mule.*

**T**he Mule of the Latine woꝛd *Mola*, which ſigniſieth grinding at the Mill, toke his firſt name. Foꝛ he being put into the Mill, is there, where he ſhould be. He is engendꝛed  
of

## The thirde Booke

of a Mare and an Asse (as of an Horse and an Asse also) is engendred the Mulet. Plinie sayth, that the Asse and the Mare doe neuer co- uet copulation together, except they haue bene from their youth forth accustomed and brought vp together: And be fed with the selfe same meate, as Milke and such others. Aristotle sayth, that the more the Mule drinketh water, the more his meate doth him good.

### *Of the Nightrauen or* Nightcrow.

**T**He Nightrauen or Crowe is of the same maner of life that the Owle is, for that she onely commeth abroad in the darke night, fleeing the daylight and Sunne. There is a certaine Shrickowle or Owlet which when she crieth, she shricketh and is thought to be one of this kinde. Whereof Lucane speaketh thus.

*Quod strepens Bubo quod Strix nocturna queruntur.*

That that the Owle by noyse doth make  
and howling voice doth feare:

That doth the shricking Strix and shrill  
with note vnpleasant to heare.

### *Of the Nightingale.*

**T**He Nightingale was named first, of good melodie louing, or for hauing delight to frame

frame and sing a pleasaunt and swéete note. With hir pleasaunt tune she playeth euery day before the Sunne his arising a fit of mirth, and is verie melodious to welcome the sunne as it were a Bridegrome cōming. She is called in Gréeke *Aedoon* of *aei* and *adoo*, which is to sing continually: she is one of those also which doe prognosticate as Aratus saith. In histories we read that many Cæsars or Emperours, especially those which were of the yongest sort, haue had Nightingales & Starlings or Stares that haue bæene well instructed and taught both in y Gréeke & Latine tongue. As there was also a Crowe in Rome, which being framed and taught to that purpose, euerie morning would flie to the Court Hostilia ouer the riuer Tyberis to salute Garmanicus Caligula y Emperour his Father, and Drusus, Emperour also, & then next after the whole body of Rome. This Crow is saide to be Apolloes bird: As the Eagle Iupiters: the Crane, Palamedes: the Kings fisher, Thetis the mother of Achilles. Merthes also the King of Egypt hadde a Crow so taught and instructed, that whither soeuer he had bidden him go, cyther to carie or to fetch letters, he was not ignorant whither to flie, & by that meanes did his maisters message speedily. But to retourne to the Nightingale



## The thirde Booke

gale from whence we first came. Plinie saith, that in the spring time she most commonly bringeth forth sixt egges, and to the intent that his griefe in traueiling should not be soze or great, she passeth awaie most of the night with pleasant songs. Whole fiftene dayes at the spring time or at the budding forth of leaues, she continually singeth. This kinde doth often strue betwene themselves, and being almost dead, yet to the verie ende he will rather want of his breath, then leaue off his song. This bird sang as Histories make mention in Stefichorus mouth, he being an Infant or child: euen as Bæes flue aboute Platoes mouth he being on sleepe in the Cradell, and left there some part of there Hony: and as the selfe same kind also sat without hurting him, vpon Ambrose hys mouth, he being a child. And as vpon rich Midas the Phrigian, he being yong, Pismiers filled his mouth with wheat, whereof euery one of these, & such like haue their hid signification.

### *Of the Onocentaure.*

**T**he Onocentaure is a Beast monstrous, halfe a Bull & halfe an Asse. *Onos* in Greeke is translated into our speache, an Asse. But some Philosophers thinke that he is in bodie halfe a man and halfe an Asse. For from the

Paucell

Paucell bpward say they, it hath the figure of a Man, and downelwarde to the fote it resembleth an Ass. Of this opinion is Plinie. These and such like monsters are nothing else but Natures dalving, and shewing howe she can varie and alter things in their kind, as we may plainely see in the Hippocentaure, in the Faune & Satire, which Indie breedeth. It is fabled with the Poets, that Ixion, Iunoes Secretary, prouoked hir to Aenery, which thing Iupiter vnderstanding, made by and by a certaine Cloud to appeare like Iuno to his eyes, with whom he being incensed, & in lecherous loue (nothing supposing but that it was Iuno) bespent his seede vpon the Cloude, and thereupon were ingendred those Monsters which are called Centauri; otherwise Genitauri, quod ex aura sint geniti.

### *Of Orix.*

Orix is a small beast and watric, of that Nature that the Dormouse is, for he lyeth the better through good nourishment and long sleepe. All winter long he snozteth, and is as he were deade, but in Sommer awaketh and taketh life againe.

### *Of the Owle.*

The

## The thirde Booke

**T**he Owle is called the dastardly Bird: the is of such slouth and sluggishnesse, the hath feathers inough to flie abꝛode day and night: But the sluggarde sleepeth all day long, most commonly, it liueth in olde Sepulchꝛes, and in Housen oꝝ Barnes not often frequented, and in cauernes oꝝ holes of stone walles, of which thing Ouid hath these verses.

*Fedaqꝫ sic volucris venturi nuncia luctus,*

*Ignarus Bubo dirum mortalibus omen.*

That filthie Birde and Messenger  
of sorrowes ill to come:

The sluggish Owle hath bene to man  
most often daunger some.

For if in the Citie in the day time they had espied hir, they gathered hereof some sorrow to come. The Ile of Crete is voyde of this kinde. They are dedicated to Minerva. There is also a Shrickowle which is alwayes helden vn-luckie. Of this kinde one sat vpon Pyrrhus his Speare he marching forward in battaile ray toward the Grecians armie, & portended and foꝛe-helwed sinister and yll fortune. This kind, as the abouesaide, is hated of all other birdes, against whome she vseth a verie craftie kinde of warring. For if the companie of small birds be manie, she lieth groueling & fighteth with hir fete; and couereth hir selfe all ouer with



Mr Bill and Clawes. Plinie saith that the  
 Bustard or Kite rescueth him oftentimes thro-  
 rowe a certaine naturall agreement or truce  
 had betweene them. Nigidius witnesseth with  
 Plinie, that this kinde lurketh and sleepeth  
 it. dayes throughout Winter, and hath nine  
 voices or soundes. These be verie plentifull  
 in Athens: In so much that they haue brought  
 forth their Proverbe. Noctuas Athenas mit-  
 tere: In Grammaticall sense: to sende ouer  
 Owles to Athens In Tropicall sense, ment  
 of such as bestow largely vpon them that haue  
 no neede: and much after that that we say, to  
 cast water into the Tems.

### *Of the Panther.*

The Panther is euerie living Creatures  
 friend, except onely the Dragon, whome he  
 hateth deadly. He is in his colour bespotted  
 and in euerie part of his skin or hide, he shew-  
 eth as it were eyes. He loueth exceedingly all  
 other kindes, such as be like him, as the Leo-  
 pard, &c. The Female neuer beareth yong but  
 once in hir time for all. The reason is for that  
 she neuer isfeth at the first birth or brood, wher-  
 of she being mindefull euer after with what  
 paine she brought forth, neuer seeketh more af-  
 ter it. Plinie to this giueth another reason, all

## The thirde Booke

beastes saith he of sharpe Clawes or Nayles, doe neuer bring forth often. The Panther his smell or breath, to all things liuing except the Dragon, is most delectable and pleasant. Inso-  
much that all the other follow after hir, moued with that hir scent. So that by that meanes when as she is thzoughly hungrie she cometh by some of them to hir pray. The Dragon flieth back and can not away with hir smell. Plinie writeth that a Panther salued vpon the father of one Philenus a Philosopher, that he should helpe hir out with hir yong that were fallen into a mirie Lake or Pit. In the former feete they haue fve toes: but in their hinder feete foure onely.

### *Of the Partrich.*

**T**he Partrich is called y fltering birde, neuer settled or stayed vpon one thing: Therefore oftentimes in that which he goeth about he loseth his labour. For he taking away other Birdes their Egges, and bringing them vp as his owne, doth not for all this greatly profite himselfe thereby, for so soone as those yong can heare but their owne and Natue Dams note, they leaue their Stepmother or Nurses fode by and by. The Male destroyeth his owne Egges often: least that the Females care in hatching

hatching them vp or sitting on them shoulde hinder him from Clenerie vsing: he is so lasciuious. The seauenth day also after their hatching, he banisheth them and thrusteth them out of his Nest. He is consecrated to Iupiter & the Goddess Latona, and Appollo his father. He purgeth himselfe with Lawzell. Beotia is without these.

### *Of the Parret.*

The Parret hath all hir whole bodie gréene, sauing that onely about hir necke she hath a Collier or Chaine naturally wrought like to Sinople or Clermelon. Indie hath of this kinde such as will counterfaite redily a mans speach: what wordes they heare, those commonly they pronounce. There haue bene found of these that haue saluted Emperours: giue them Wine and they will be wanton inough: they are as hard in their head as in their Beak or Bill: When they learne to speak they must be beaten with an Iron Rod, or else they feele it not: Plinie saith that in a certaine Wood called Gagandes this kinde was first founde: of all other Foules she and the Turtle Dove haue greatest friendship.

### *Of the Peacock.*

D.ij.

• The



## The thirde Booke

**T**he Pecoock, had his name first with vs, of the selfsame note that he himselfe singeth dayly, whose flesh is so hard that it cannot easily be sod or roasted: His iolly brauerie in himselfe is thzough setting by his fethers aloft, and at his espying in himself so many gaye colours: but hauing his fill at the length with so goodly a shew, in his vpper partes, & casting his looke towardes his base fete, seing himselfe therein deformed, forgetteth by and by all the former conceite of pride, and thereby is brought to acknowledge himselfe. He is saide to be Iunoes burde. The Female cōceiueth not vntill she be thze yeares olde: at what time she then beginneth to be so arated in colour: There is noted in this kind both selfloue, as in hir former propertie: & enuie also, so that she will rather hide away hir dung, than that man should haue profit thereby, being many waies medicinable. Hortentius the Orator killed first y Pecoocke that was tasted whither y he was meate meete for a man, yea or no. And there is also a report y Alexander the great, seing once a Pecoock in Indie so meruailed at that sight that by a commaundement giuen, he charged y no man in paine of death, shoulde slea or kill so faire a bird. The Dove and the Pecoocke are verye great friendes.

## *Of the Perwinkle.*

**T**he Perwinkles in Græke are called *Kokliai*, wherof some be of the Sea: other of foulds, others of the pearth. They are alwaies clothed with one and the same shale. The Poets call this and the Snaille also, Domiporte, that is their house carriour. And this is the fable that they father vpon them. When Iupiter hadde bidden all creatures & thinges liuing to a feast or banquet: these kindes of all other made no apperaunce: Iupiter therfore demaundeth the cause or reason of their absence, who gaue him this aunswere. *Quæ domus cara, eadem domus optima.* Which is, that house or mantion place which is most esteemed that we reckon the best. At the which aunswere, Iupiter being stirred, he commaunded them to their owne house or lodge as to perpetuall prison, and that whither soeuer they went, they shoulde carpe their House and Home with them vpon their backs.

## *Of Phænix the bird.*

**P**hænix is a bird of Arabie, of marueilous long life, she liueth aboue six hundereth and sittie yeares, and at the last being werie of hir life, goeth to the groaues there, and gathereth

*D.ij.*

*small*

## The thirde Booke

small shippes and twigs of such kinde of trees as be both extreme whot & odoziferous withal as is Cinomon and such like : and so bestreweth hir nest, cōmonly made in the highest firre trees, & next to the Sunne; and flying thither lieth voluntarily in hir nest, abiding both the burning of the spice & Sunne, and therewith is consumed to ashes. And of those ashes animated by the Sunne, and other Planets, ariseth another Phenix, which maintaineth and continueth the kind from time to time. Some haue y opinion that no man euer saw hir eate. She is consecrated to Sol : Plinie sayth that there was one of these brought into the Citie of Rome when Claudius was Censoꝝ. The yeare of the Citie.800.

### *Of the Pellican.*

**T**he Pellican is a bird in Egypt, dwelling amongst the deserts of Nilus. She is saide of Ierome, to reuiue those of hir yong which in hir absence haue had their bloud sucked of Serpentes, wherupon they died. And she reuiueth them by wounding hir selfe, and pouring into them certaine of hir owne bloud, and so within thre dayes, they which were so dead, reuiue & quicken againe. Volateranus saith that that is the Pellicane which Plinie calleth Platea,  
com



comonly the Shoueler: but other do not here in agræ. This Platea is a birde which flieth to the shellfishes of the water, and eateth hir fill of them, which being made verie tender thzough heate in hir belly: she vomiteth them bp againe that after the shell being once opened she may come by their meate with moze ease.

## Of the Pearch.

The Pearch in Græke is called *Perke*: with the Germanes *Ein Berfig* with y Frenchmen *Perche*: some think that it is called *Parca* by Antiphrasis, signifying another thing then the worde she weth. For with whome so ever she is angrie, she woundeth him with hir finnes, or if she can not come by him, they are sure to haue it that are next to hir. There is hereof both Male and Female. But they haue their difference: for the Male hath his finnes red, the Female hath not so. Lonicer sayth that when as the fish *Lucius* is hurte or soze wounded of any other kinde, and can not helpe hir selfe, she seeketh out the Pearch, which so soone as she sees him, she toucheth and suppleth his woundes: and so is she healed. It is a fishe of verie tender meate or flesh. As *Ausonius* recordeth of hir thus.

*Nec te delicias mensarum Parca silebo.*

D. iij.

Amongst

## The thirde Booke

Amongst the kindes of delicate meates,  
the *Perch* I would haue spred:  
Whose flesh so soft and morrell sweete  
in all feastes is the hed.

### *Of the Puttock.*

**T**he Puttock sayth Isidore, got his name  
of his soft flight. Miluus sayth he is, quasi  
mollis, soft of flight. It is one of the rauenuous  
sort, making hauock of the small birds. Tullie  
in his second booke De natura Deorum saith,  
that the Puttock and the Rauen or Crowe be  
at naturall enmitie together. Insomuch that  
one of them (when they may come by them)  
breaketh anothers Egges. Alianus thinketh  
that the Male in this kinde is seldome or neuer  
scene. Insomuch that the Female stretching  
hirsselfe along and conuersant toward the East  
and south, conceiueth so & bringeth forth yong.  
They also beare a continuall hatred to y<sup>e</sup> Fox.

### *Of the Pye.*

**T**he Pie is reckned Mars his bird. It had his  
Latin name first of Pycus Saturnes sonne  
which in his prophesying and soothsaying vsed  
this birde: as Ouid witneseth. By Greeke  
name he is called the *Oke* grieve, for y<sup>e</sup> with  
his Bill he pecketh & maketh hollow the *Oke*  
with

with such daylie accustoming. In one and the selfe same day he chaungeth his tune.

## Of Rhinoceros.

**R**hinoceros in Græke is interpreted horned beast or *Monoceron*, and is englished the Vnicorne. Plinie in his. viij. booke saith, that his Horne is set aboue his nostrils. His continuall strife is with the Elephant, & vseth to defend himself thus. Whē he seeth his enimie come, he whetteth his Horne against sharpe stones, & then setteth on: and in his sight warreth and soyneeth at the Elephant his belly, the most tender part that he hath, and so rideth him.

## Of Rinatrix the Serpent.

**R**inatrix is a Serpent which with enuenoming poysoneth y<sup>e</sup> water, so that into what cleare Fountaine or Riuer he swimmeth, he infecteth it, as Lucane witnesseth,

*Rinatrix violator Aque, &c.*

The *Rinatrix* of Serpents kinde  
and the poysonous Snake:

With intermedling doth infect  
eche Pond and euerie Lake.

## Of the Salamander.

The



## The thirde Booke

**T**he Salamander as Plinie saith, is like the Lizard in face and countenaunce. He infecteth the fruites of Trees, and corrupteth the waters so that whosoever drinketh thereof dyeth by and by. He liueth onely in the fire and is nothing hurt through the fire his flame.

### *Of the Salmon.*

**T**he Riuer Rhenus and Rhodanus in this kinde doe alone excell. The fishe it selfe is big and fat. His meate or flesh is red: in tast verie sweete: the Germanes call it Ein Salmen. The Frenchmen Saulmon. Plinie in his. ix. booke and. xviij. Chapter, preferreth hir before all those Sea fishes, which accustome to Aquitania the floud, which are many and great, and reckned daintie.

### *Of the Scorpion.*

**T**he Scorpion is a Serpent of the earth, stinging deadly with his taile and of some is called flatering woorme, for faire face shewed and friendly countenaunce. But if any man come neare hir behinde she payeth him home. Plinie sayth that it bringeth forth yong some time seauen at once, whereof, the Dam eateth vp five of them, but the other the wisest of them, get about their Mothers backe and buttocks,  
and

and so bite hir. This kind sleaeth his parents, and hath onely care to reuenge their Wrothers quarrell : and in that point Nature well provided that their should be no great multiplying in so perilous a stocke and kind. Orion when as he had made that boast that the earth should bring forth no suche Monster but he would kill it : the earth it selfe cast vp such a Scorpiō as slue him in the presence of the people with most sharpe sting.

### *Of the Silkworme.*

The Silkworme is the Tree or his braunches worme, by whose web weauing silkes are made. She is called Bombix, for that she leaueth nothing in hir bellie but emptie ayer whilst she is about spinning of hir threede.

### *Of the Sole.*

The Sole Varro calleth Lingulaca, for his great sound. The Frenchemen Sole: It is a kinde of fish all plaine : of verie soft meate or flesh, and easie to digest.

### *Of the Sow.*

The Sow is called Sus, of wroting by the clots of the yearth with hir beake or snoute. She beareth saith Plinie, sometime foure, sometime

## The thirde Booke

time fūe at once , sometime moe , but cannot bring them all wel vp, and therefore eateth vp some of them : & it hath bene ſene, that ſhe hath eaten vp all hir broode , ſaue onely the eldeſt , to whom ſhe moſt entierly loueth , and him ſhe feedeth moſt often , & giueth him oꝛ hir the beſt teate. As Aristotle ſaith.

### *Of the Shoueler.*

**T**he Shoueler is called Platalea ſayth Tullie , he getteth his meate with flight had to thoſe birds that dꝛeuing downe to the waters to ketch fiſh, dꝛowne themſelues, oꝛ if any come out with any pray , he meeteth them & preſſeth their heades , till they let go that which they haue caught.

### *Of the Sparrow.*

**T**he Sparrow is called Passera Paruitate, of ſmall oꝛ little quantitie . Tullie in his Diuination ſaith, that they ſhould be in thoſe kindes that are noted to prognosticate: ſo ſaith he , that kinde of diuination which is marked by euent , oꝛ animaduersion , is not naturall but artificiall: & of theſe ſome be perceiued to be done by ſodain coniecture, as Calcas with Homer, which thꝛough a certaine number of ſmal Sparrowes , prophesied and diuined befoze of  
the



the Cittle of Troie his sieg. It is in his kinde  
 very lasciuious and rioting. It flieth in his ex-  
 tremity alwaies to man for helpe. Seuerus the  
 Abbat had a Sparrow, that for feare came fly-  
 ing to rescue him into his handes, & was glad  
 to take meate at his hands, he reaching it him.

### *Of Stello.*

Stello the starred and speckled beast saith  
 Plinie, liueth most by the dew of Heauen,  
 and spirite of the earth. And all his best iolytie  
 is in counterfayting colours, & yet for all that  
 is venemous.

### *Of the Swallow.*

The Swallow, saith Aristo. in his sixe booke  
 de Animalib<sup>9</sup>, maketh hir nest & breedeth  
 twise in the yeare, and that is done so artifici-  
 ally, as man cannot deuise to better it. Isidore  
 saith, that he is so named for eating his meate  
 as he flieth about in the ayre, or for often tur-  
 ning and retire had to one and the same place.  
 Aristotle saith in the same booke that the eyer  
 of his yong whilest they be tender, being hurt,  
 he fetcheth straight waies medicine at the herb  
 Calcedonies hande. She is one of those kinds  
 also that foretell things after wardes to come.  
 Cecinna a Volateran & knight in Pompeis  
 campe

## The thirde Booke

came when as he had come by certaine Swallows he sent them as messengers befoze of victorie won to all his friends, & that was done with letters tyed about their feete which they caried speedily and roundly.

### Of the Swanne.

The Swanne is called the sweete singing Birde, for that (as it were in fated verse) befoze hir death she singeth. In the Shipmens note or rule, the Swan prophecieth lucre & good lucke, as these verses seme to declare.

*Cygnus in auspicijs semper letissimus ales*

*Hunc optant naute quia se non mergit in undis.*

A token of good lucke it is  
the ioyfull Swan to see  
Which hideth not hir selfe in sea  
but will with Shipmen bee.

She is fairely feathered & whight, but in flesh most blacke. She is one of those that knowing what uncleannesse commeth by venerie, befoze she goeth to foode, will to the waters to purge and make cleane hir selfe. This is Apolloses birde. There is a fable with the Poets that this Swan was altogether Phaetons lone, & that after the fall of his proud and presumptuous request, he was turned into this kinde of Birde. Pythagoras thought that the soule or spirite of

the

the Swan was immortall, and therfore said he it is, that she ioyeth so when as death calleth for hir.

### *Of the Storke.*

**T**here is in the Storke a marueylous pietie or gratitude, which for such paynes taking as there parents had with their yong, when they could not shift for themselves, the yong promise (as in deede they doe) to acquite and recompence the same when their Parents war feeble and can not helpe themselves. Those of Thessalie nourish and maintaine this kind to be rid of Serpents wherewith they be greatly annoyed. *Ælianus* saith that through the benefite of the Goddess perceyuing them to be so kinde as we abouesaide, this kinde in certaine Ilands, were translated into Mankinde. The Image of the Storke in olde time was wont to be printed and grauen in the Kings Scepter & Diademe, to the intent that men should haue eyesight of pietye or gratitude in their Prince so figured and painted. Their chiefest fode is the Herbe *Origanum* or *Origan*.

### *Of Stockfish.*

**S**tockfish in Greeke is called *Salpe*, with the Germanes Stockfish. *Aristotle* saith that it



## The thirde Booke

it is a verie myrie fishe: and which can neuer be well sodden vnlesse it be beaten with a rod or wand. Amongst y<sup>e</sup> Germanes it hath raised a Proverbe, which is, Salpa pelutanti<sup>or</sup> aut lasciui<sup>or</sup>: More foolish or waton thā a Stockfish: applied to such as haue their mindes set vpon wantonnesse: and which will doe nothing of their owne will vnlesse they be compelled to it. With the Germanes it is after this sort. Er fantasiert ein Stockfish. In the person of this Laurentius Lippi<sup>us</sup> dalled with a Distich or double verse on this wise.

*Salpa, obscenus ego dicor, nec decoquor vnquam  
Ni ferula cadens verbera multa dabis.*

As a muddie Stockfish I am

which neuer will be sod,

Vnlesse she hath good store of stripes  
and be beaten with Rod.

## Of Taxus or the Badger.

**T**AXUS, of some Melus, of Melos one of the Isles called Cyclades, which for full & plentifull fleece of wolle, is called Melota. This saith Plinie, hath a certaine wilie heade to deceiue, and daunt his enemies, the Spannell, & For, for bēing in daunger to be taken in hunting, keepeth in his breath with constraint had thereof, and in so doing, his flesh and skin puffeth

feth vp, and swelleth so, that he being thereby  
 birtten, feelet no soze. He is a good prouider for  
 himself also, and hath a soze cast in time & wea-  
 ther. His house is some hollow Caue in the  
 earth, in diuers sorts diuersly wrought: so that  
 on whatsoener side thereof the winde is blis-  
 tring, he turneth his taile and keepeth off cold,  
 so from the rest of his bodie, and at the other  
 contrarie hole, he taketh both ayze and bzeath.  
 It is also carefull in laying vp store for Win-  
 ter, both the Hee and Shee: Insomuch that  
 when the nipping cold Frosts come (at which  
 time al liuing things are most hungrie) he fea-  
 ring the Female to lauish and to be no sparer  
 of such vittailles as they haue, and fearing least  
 (if they should so be spent) they should both fa-  
 mish, stenteth the Female, and giueth hir hir  
 task, wherewith she being moued and as cras-  
 tie as he, espying hir time when and how she  
 may come to the Labour of Vittailhouse, he  
 not espieng hir, finding such opportunitie as  
 she looketh for, goeth another way to the Vi-  
 ander and vittailles, and there eateth hir fyll,  
 and commeth againe stealing and sinketh in-  
 to his companie without any surmise or sus-  
 pect had of his part of any such kind of deceipt.  
 The craftie Fore also is his naturall enemye,  
 who espying him to come forth of his Den or

## The thirde Booke

Cabbadge, hasteneth thither and annoieth the place with filthie excrements.

### *Of the Tench.*

**T**he Tench liueth whereas much Mud and Mire is. The Germaines call it Ein Schlein, which kind of fish vnlesse it be well clesed from such infections as it hath, is very hurtfull. Ausonius calleth it the poore mans dishe, for that in the olde time it was onely the poore mans meate or dishe: of the welthiest men little set by. And in this sentence or verse he seemeth to shew the same.

*Quis non & virides vulgi solatia,  
Tincas norit?*

Who doth not know the *Tench* to be  
the poore mans meate or fish  
Which to him once bequethed was  
to be his chieftest dish.

### *Of the Tiger.*

**T**he Tiger is a beast of most swift fote, or flight, and of all beastes most fierce, named of the Persians arrowe, which they call Tiger, in their phrase of speche. Peraduenture for resemblance herein, their flight may be thought to be both a like. There is a certaine riuer also of that name, one of those foure riuers which  
flowe



flowe forth out of Paradise called Gion, and  
passeth through Armenie & Mede. The best  
increase of the Tiger is in Hircanie & Indie.  
He is not onely of most swift pace, but also of  
smell. Wherefoze saith Plinie, if that at anie  
time hir brode or litter (which is numerouse or  
many) be stolen away in hir absence (as then  
is the time when as the Huntmen commeth  
by them) the hunter caryng them neuer so fast  
away by horseback, & with neuer so much hast,  
yet at hir returning to hir Nest, when as she  
espieth falshode plaide, she lieth and strapeth  
abrode fiercely as she were mad, and with hir  
swifte pace and good Smell, she hitteth at the  
length into that waye that the Hunter betooke  
him, whome he hearing, not farre off, boyling  
fiercely, maketh awaye as hastilye as he can,  
he letteth one fall downe, and hastineth yet for  
all that awaye as fast as he can. The Dam in  
the way finding one of hir Litter, and brode,  
goeth with that one home backe againe, and  
conueyeth hir to the Nest: that being done, yet  
she leaueth not but pursueth after, & commeth  
by a nother after the same sorte, & like wise ta-  
keth paines with that one home againe. And  
so likewise is y<sup>e</sup> huntelman faine to do so more  
often, except he be past hir reach or out of perill  
of hir, as by ship taking, & the like. The Male  
P. 11. saith

## The thirde Booke

saith Plinie, hath no regard of his yong. And the same saith also, that there is another waye that some huntsmen beguile hir with, as to bestrew & spredde in the way Glasse, by y<sup>e</sup> which she comming and espying there hir owne shadowe represented, wene<sup>th</sup> through such sight, that there were of hir yong, and whilst she here thus satieth long time, deceiuing hir selfe, the Huntsman hieth him alway & so escapeth. Yet to speake a little of hir mildenesse sometime shewen, Diuus Augustus is reported to haue shewen in Rome a Tiger very well tamed and kept in a Cauce o<sup>r</sup> Cabbadge.

### *Of the Tortesse.*

**T**he Tortesse is reckned one amongst the Snaille o<sup>r</sup> Wormes. Aristotle saith that he hath such harde chaps and iawes that he breake<sup>th</sup> stones in sunder, being put in his mouth.

### *Of the Turtle Doue.*

**T**he Turtle doue of al foules is most honest and shamefast. She liueth in the toppes of mountaines and in the deserts. She is not fellowlike with man, & conuersant with him as the other kind of doues are. Yet the other doues haue their praise of gratitude & remembraunce of a good turne shewen, & are called after their  
Epithete

Epithete simple or mild. The reason why they be so is, for that they lacke their bitternesse of gall. Aristo as concerning this last kind saith, that they bring forth .xj. times in y<sup>e</sup> yere. There is another kind called the Kingdome very chaste and temperate. And as for the Turtle Dove, hir best praise is in keeping undefiled wedlock (and lesing hir Mate) for hir constant widow-hood. The other Doves also haue bene mans messenger s<sup>o</sup>metimes to & fro, as at the besieging of Mutina, where they caried Letters tyed to their feete to the Consuls tents through Decius Brutus.

### *Of the Viper.*

The Viper is a kind of most benimous serpent, so named by the Latin word, for that she bringeth forth & deliuereth hir yong with much paine and grieve. For when as hir belly is big, and hir yong ripened, she desiring to be deliuered, (as they also couet to be out of so straight a place) gnawe and eate a way out of their Mothers side, & so with both their great grieve, and most often their Dams destruction, they come out & are borne. Ild. saith that their manner of coniunction is not as others is. But y<sup>e</sup> Male being in time of yere plentiful, & full of seede, to be rid thereof, after their owne and

P.ij.                      natural



## The thirde Booke

natural maner, the Male putteth his head into his mouth, and casteth vp of his seede into his throte: With the which the Female by exceeding great pleasure taken therein, and almost wood or mad therewith, with holding fast, bighteth of the Males heade, and so it cometh to passe that all the whole kind is in all their doings most sharply and painefullye agrieved. This kind saith Plinie, liueth in the earths or deepe Crannies, wheras the most part of Serpents liue in rockes of stone, other in the hollownesse of trees. Al winter time it lurketh & is hyd, but as soone as the Sunbeames warme the yearth, she breaketh out, and being dazeled in the eyes through accustoming in the blacke yearth, she by and by seeketh after the herbe Fenell, and anoynteth them and so seeth clearly. This kinde is mosse dangerous to aduventure vpon. Politianus saith that Ampicides was killed with the byt of a Viper in Lybia: and with that his so deadly a byt, died oute of hande. Likewise is Orestes reported to haue had the same death, after that he came to himselfe againe.

### *Of the Vulture.*

The Vulture saith Aristotle, buildeth his nest in most high rockes, so that very seldom come

domes or neuer hir yong are sene. For the which thing a reporte went that Herodotus, Brissons the Rhetoricians Father, thought y this kind came from another world. And his reason was, for that no man could see the Vultur his nest: & yet when they were sene flying, they flew alwaies by many and great companies. This coueteth and hawketh after dead carcasses, & hath a maruillous good smell. Their chiefest dainties are fitches. Hermodorus ponticus witnesseth, y the Vultur of al other foules is the simplest, for that that he neuer raueneth or destroyeth any such kinds of graine as mankinde soweth to nourish him and his. Their smell is so wonderfull, that they will smell (as is reported) any dead carcasse fure hundred miles off.

### *Of the Weasell.*

The Weasel in Græke is called *Gale*: with the Germanes *ein Wehil*. This is the subtillest amongst the residue of beastes which are by naturall growth small or little: And it hath a wonderfull care to keepe and preserue his yong without harme taking and endamaging: Insomuch that he nourseth them whilst they be sucklings, in the neathermost and most hid Crannies or Dens of the earth. Of

P. iiij.

this

## The thirde Booke

this sort thre kindes are mentioned: one long like a Lamprey: the other called a Ferret, the thirde called Meles, of some englisshed the Bowlcate. This is the greatest and the chiefest enimie y Serpents haue: with whom when he encountreth or maketh battaile, he goeth and armeth himselfe with the Verbe Rue, the scent whereof, he knoweth to be most offensive or annoious vnto them. They of the Citie Thebes haue worshipped and done honour to this kinde. This kinde and the Crow beare a naturall grudge the one to the other: as doth the Eagle and the Kings Fisher: the Owle and the lesser sorte of Birdes: as also the For and Buttocke: the Horse and the Griffin: the Dolphin & Whirlepoole: the Lamprey, and Conger: the Elephant and little Mouse: the Elephant again and Rhinoceros with his snout so crooked: the Scorpion and Stellio which is so bespeckled: the Salamander and the Snail: the Frog and the Bee: the Bee and the Wētall: the Bee also and the Swallow: as also againe the Weasell is the chiefest enimie that the Cockatrice hath: the Rat of Indie the greatest enimie that the Aspis hath. And as there is such naturall strife betwene these and such like: so is there againe (in as many kindes as we befoze made mention

tion



tion of a naturall agreement or loue made by confederacie of like kindes, or else those that are not greatly disagreeing or differing. The Turtle Doue and Parret or Popiniay take parts and holde together: as also the Chosse and Woodlarkke: the ring Dove & Partrich: the Peacocke and the other common Doves: the liellie Sheepe and the hee Cote: the Jay and Sterne or Seamew: and many other doe the same, which to rehearse woulde require large volumes.

### *Of the Whirlepoole.*

The Whirlepoole in French is called Baleene. She is a fish of the Sea like a beast: for whome many strue to haue hir called the Whale: other are at variance to haue hir named Pristix of y infinitiue mode of the Greeke verbe Prizein, which is to cut or seuer, as this is reported to cut the waues of the Sea as she swimmeth: she is of wonderful length. Plinie sayth, as also Aristotle, that she breatheth in the water: which thing they two strue at to be done in the residue of fishes. She giueth hir pong milke by Teate: which thing verie fewe other fishes do. She is often dilled in y water: for the which she often coueteth y Sands to refresh hir spirites, and wil there sometimes play:  
some

## The thirde Booke

Somettimes also sleepe a while.

### *Of the Whale.*

**T**he Whale with the Germanes is called the Wallfiche: many of the Latine wyrters are at strife to haue hir and Balena al one. Aristo. as likewise Plinie, will haue all those fishes called Cete which are of y<sup>e</sup> greatest sort; and which bring forth yong, and that a perfect and liuing thing so soone as they are deliuered: To speake of the hugenesse o<sup>r</sup> bastsnesse of this I nede not: fo<sup>r</sup> that euerie traueiler knoweth it. Of hir loue towards hir yong I must somewhat speake. This is the report that goeth of hir: at one time she bringeth forth many: and ouer those many as though they were but one, she is all alike vigilant. The greatest perils that most endamage them are the Sea stozmes o<sup>r</sup> tempestes: at these therefore she vseth this knack. She is saide to encompasse them all round about with hir bending bodie, and so as in a Parlour house safely to defende them: of other she is saide to swallow them vp into hir entrayles o<sup>r</sup> belly fo<sup>r</sup> a time: and there to kepe them safely: after the broyling of the Sea being once ended she poureth them out againe, and so by this meanes they are without their perill.

of

## *Of the Woulfe.*

**T**he Woulfe is called *Lupus* saith *Isidore*, as if you would say *Leopos*, footed like the Lyon. It is a most rauinous kinde of Beast, terrible, and astonying a man at his first sight: whereof arose an olde *Prouerbe*, *Lupus in fabula*. Signifieng, that there it was best to stay, and to haue no more such talke of him as was talked of befoze. *Aristotle* saith, that in time of coniunctiō they be most fierce, allwaies wood so long as they haue yong. And the same *Au- tho* also saith, that when they are hunted and put to flight, they cary their yong with them, & in their iourneying they eate of *Origan*, to sharpe their teeth, which are in a maner like to our Saw. They being in extreme hunger (rather than they should famish) feede hartily vpon yearth and such like grosse matter. *Ouid* recozdeth of a pleasure done oꝝ of well deser- uing in this kind to two bꝛethꝛen, *Romulus* & *Remus*, whome *Amulius* their Graundfather sought to haue destroyed. And thus he shew- eth the same.

*Venit ad expositos (mirum) Lupa feta gemellos,  
quis credat pueris non nocuisse feram.*

A Woulfe with belly big with yong  
to two twinnes abiect came

Who



## The thirde Booke

who in the world would not haue thought  
that these should haue had harne

Likewise a hce Woulfe of wonderfull crueltie  
is reported at the beheading of Edmond King  
of England to haue taken away from the cō-  
pany his heade, and to haue preserued it long  
time without hurt or blemish.

### *Of the Worme.*

**T**he Worme is called Vermis, quasi Ver-  
tens, for complication or folding had in his  
body as it creepeth, some wil haue it called Ver-  
mis, for shewing himself first in the springtime  
at what time, the whole kinde commeth forth.  
As they haue diuers kinds, (although but one  
common name) so haue they diuers meanes to  
engender. For some arise of rottennes of flesh,  
some of corrupt humors, some by drie rotten-  
nesse: Againe some by meeting had of both  
kinds. Wormes are verie wonderfull in their  
kinde. One kind which is called the Panlmer  
that that maketh hauocke of our fruite in the  
Garden or field: another which breedeth in the  
toppes of Ashes and Oliues, and is in colour  
greene: in humor or iuice verie poysonous,  
and is called Cantharis, another which is cal-  
led the Cauler, which eateth out the sides of y  
leaves of many herbes and especially of Basil.

And

Another which is named Cnips, which eateth through Timber and hauing eaten it through neuer resteth in al one place: wherfore he hath his Prouerb. Cnips in loco stare non potest. And is properly applied to men, that be waue-  
ring and inconstant. And there is a Worme called Ceraustes, which when she hath had hir belly full and eaten inough, engendzeth ano-  
ther. And there is another which is called the fier Worme, & semeth as it were to be a kinde of Spider: which flyeth by night to the candle-  
light or flame of the fier, and hath hir pastime so a while, till hir winges be singed or bzent: & after that she hirselle also lacking these, cannot escape, but is also bzent: whose follie hath also raysed vp a Prouerb Pyrausta gaudere gau-  
dium. The fire worme hath toyed his toy: for-  
lish men pleasure is little and short. The Be-  
tle also is of the same lineage and stock that the Worme is: likewise the Spider both y of the peart, and that also of the water. This laste is of such nimbleness that running vpo the water neuer drowneeth nor deaueth, like-  
wise the Butterflie: out of whose dung Mothes are said to bzede,  
with many moe else, which do require longer discourse.

FINIS.

# The Conclusion.

**A**s Vatinius Seruilius in his life time was hated & appoachfully spoken of for that he like a Snaille spent all his life time in ease and ydlenesse, without any fruite that he gathered either to better himselfe or others: so contrariwise could Cleanthes the Philosopher well away with labour and painetaking in writing after his sort: & was glad to vtter abroad y that was in him best to doe. And as Cleanthes is yet spoken of, not for any great workes of his, or for that he in stile and inditing excelled other: but for that he employed all his endeuour to the comoditie of others: so haue I (gentle Reader) one as farre behinde Cleanthes, as he was the sect and Geneologie of the Peripatitians, somewhat vnplaced or vnripped, some of the Seames of the thirde quarter of Philosophies attire or aray: (for hir whole coate as we reade, hath but thzee quarters: the one called Dialectike: the other Morall or Ciuill: the thirde naturall or wonderfull.) Although I haue not shewed thee hir altogether naked which thing Aristotle & others of his sect, as also Albert & Plinie haue done: the sight or shew whereof if thou couerest, I would wish thee to resort to these: For theirs is the Fountaine: and mine a small Arme thereof. yet had I rather be an arme eyther of these or of some other as Cleanthes was, then to be nothing at all as was Vatinius. And yet for all this when I had enterprised this, I was not ignorant that Sicconius that ment so wel, had his Catullus: euerie Turnus had his Dances: euerie Cicero had his Salust: & for such his malice is now called Cicero master Ciceros whip. Likewise euerie Plato hath his Xenophon. Varro hath his Palemon, yea & this Luer is so whote on fire that the witch and Sorceresse Cyree enuieeth y Scilla so amorous a Simph should



## The Conclusion.

Should haue a do with Glaucus or haue his ioue : in-  
somuch that she hath infected that Fountaine wher-  
in Scylla was woont to wash hir selfe . But let the  
Queane take heede least she at the request of Scylla  
be not turned into a Sea monster. And let muttring  
Mutius take heede least he be serued with the same  
lawce. Virgil requited Baius and Meuius. Fur-  
ther, let these vnderstands that euerie man is not at  
Corinth. Neither can euerie man carrie a Palme or  
Lawrel Cheeke by Cheeke with Orypheus or Doz-  
ceus : neyther yet hath euerie man Harmogenes  
Harpe. Tell me, canst thou play after Tellenis tune,  
or haue this to be thy peculiar Prouerbe : Cane ea-  
que sunt Tellenis. Sing after Tellenis sort : that  
is to say, sing sweetly, or let vs heare a heauely noise.  
No. Let not euery man looke to play and strue with  
Tellen or with Agathon. It shall suffice vs to haue  
Philomelus his cunning. And ye Hellyconians, al-  
though that Babys come in in place amongst you :  
as he did when as Minerva played so sweetely, yet  
if he shall disquiet you (as Babys did Minerva)  
shame him not with ieasting or iarring (no moze the  
Minerva did) but thinke that his shame is great y-  
nough (whatsoeuer he be) if that he playeth & har-  
peth ylfauouredly . If God giue him life he may  
haue better perfection and ripenesse. And thus much  
I had to the learned sort. The other I doe not mis-  
trust : for whom principally I was couerous to be-  
stowe this such my trauaile, and will (if I shall see  
them thankfull hereafter) moze abundantly to  
their delectation and profite. So that if they haue  
any consideration at all, they may be moued at  
this the working of God in these such his  
inferiour Creatures : who is to  
be prayled for euer and  
euer. Amen.

Imprinted at London  
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*noster Rowe at*  
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\*

*Anno Domini.*

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